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THE CONGREGATIONAL QUARTERLY

A REVIEW OF RELIGIOUS LIFE AND THOUGHT

Editor:- ALBERT PEEL, M.A., Litt.D

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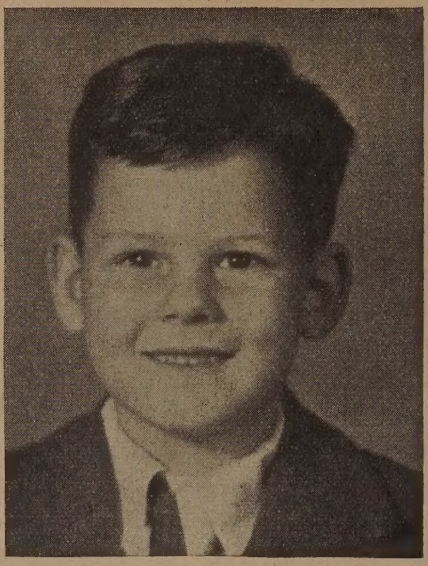

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The Congregational Quarterly

EDITORIAL

The most important events of the quarter have taken place not on the battlefield, but in the Conferences at Moscow, Cairo, and Teheran, where much has been done to remove the misunderstandings between Russia, the United States, and Britain of which we spoke three months ago, and also to assure long-suffering China that support will not fail to be forthcoming until she is delivered. There have been many signs that France is as sensitive as she is divided, and the utmost tact will be needed if she is to reach again the position of a great Power without disaster. Nations, as individuals, reap what they sow, and the trouble in Lebanon had its roots in the savage repression of the Druses by the mandatory Power: rarely have we heard people speak with such hatred of another race as we heard Syrian Arabs speak of the French in 1935. The Allies were fortunate to emerge from the Lebanon spisode so quickly, but it remains a pointer to dangers ahead.

Meanwhile in Cos, Leros, and Samos, there was a reversion to type, to the bad old muddled days of too little and too late. From the time of the *Prince of Wales* and the *Repulse* it has been driven home again and again that military and naval action without air cover is folly and a waste of lives. Clearly—as even these amateur pages have urged more than once—the first step was to take Rhodes or put it out of action. To land forces on Cos and Leros on the optimistic assumption that the Italians on Rhodes would overmaster the Germans and bring the island over to us was tempting fate. It was a reversion to type too in forgetting that diplomacy waits on events. Just when Turkey was on the brink of action which may shorten the war by many months, we blundered on her door-step. Just when German morale was slipping we presented the Nazi leaders with a victory they could exaggerate, asking triumphantly, "Where is the British control of the Mediterranean?" Mistakes there must be in war, but this is one which should not have been made.

We were glad to have confirmation of these sentiments in a despatch from *The Times* correspondent in Istanbul, evidently written the day after the paragraph above. He said:

> Comments in the British Press . . . on the fall of Leros have been prominently published by Turkish newspapers without any comment of their own. This tactful reticence does not alter, however, the fact that the opportunities missed by the

allies since the fall of Mussolini and the surrender of Italy are baffling Turkish and Balkan public opinion. Naturally it is very hazardous to form any opinion without being in possession of all the facts, but the importance of Rhodes has been so obvious, even to the man in the street, that the lack of any action against that island at the time of the Italian surrender remains an enigma.

We cannot begin to slack, mentally or physically, until the end is not only in sight but actually reached. Many a race has been lost inches from the tape, and so many people just now seem to want to sit back and give their brains a rest. Mr. Higgins, the American boat-builder, may not be a scholar, but he talks sense:

> The Lord gave us two ends to use,
> One to think with and one to sit with.
> The war depends on which we choose,
> Heads we win, tails we lose.

The next three months will probably be among the most critical of the war. This is certainly not the moment to reduce effort in any field. We hope there will be good news to record in our spring issue.

* * *

WHEN freedom comes! Probably we shall appreciate it most in small things—to go into a room and turn on the light, to have proper ventilation at night, to reserve a seat in a train, to be able to satisfy minor idiosyncrasies in shopping and eating. In these and such things we shall not know ourselves for a time. How strange it will be to be able to buy a dozen collars or a few pairs of socks without thinking about coupons, or to purchase a bunch of grapes instead of saying, "I want a nice grape for an invalid, please".

Two wars in a life-time is rather too big a proportion of three-score years and ten, and when freedom comes there will be in many people the desire to retrieve the years the locusts have eaten. We shall all be making our decisions about the way this should be done. To get the books and manuscripts that have eluded the scholar for years through the caution of the great libraries will be elysium for some; to bask in the sun at Lord's and lament the players whose careers were cut short never to be resumed, will content others. The house-wife will hope for help in the home, the miner and factory-worker for leisure, the minister for his flock to be home again, the church for its premises to be restored, the student will eagerly resume his studies, the builder will have his chance as never before. But Oh for the lost years!

What a world! What an opportunity! May it come soon. We have considerable sympathy with the writer of these lines, sent to us by an American reader, which we hope we may borrow, with acknowledgments, from the *Saturday Evening Post*:

Professor A wants a post-war world
  Where "nations will be polite",
Architect B wants a post-war world
  Where "buildings attain new height",
Dr. C wants a post war world
  Where "knowledge has conquered disease",
Diplomat D wants a post-war world
  Where "everyone wants to please",
Senator X wants a post-war world
  Where "Labor and Capital kiss",
Minister Y wants a post-war world
  Where "nothing will go amiss",
Lecturer Z wants a post-war world
  Where "battle banners are furled".
They make me sick.
What *I* want quick—
  Is simply a post-war world!

* * *

If only our Prime Minister were as bold and audacious and far-seeing on the home front as he is on the battle fronts! If only he were not Leader of the Conservative Party, with an eye to that Party's future! What a magnificent chance he had when the Chancellorship of the Exchequer fell vacant to show that he really believed there must be a new order after the War. If only he had taken his courage in both hands and appointed Sir William Beveridge to the post. Not merely would it have been sound tactics, for he would have stolen the Labour Party's thunder, but it would have rallied the masses of the people—now falling apart as the country's danger recedes—as nothing else could have done. There would have been an outcry from the die-hards, but from every other section of the community, including the younger Conservatives, they would have been enthusiastic approval. Instead we have a safe appointment: Sir John Anderson is perhaps the ablest of all Mr. Churchill's lieutenants and the best administrator in the bunch; he has the chance to wipe out the impression made by his speech in the Beveridge debate, and we hope he may do so. The long delay in making any further pronouncement on the proposals is causing widespread resentment, which may become ugly any moment; it would be calamitous were national unity to break down before victory is achieved, but it will take all the Prime Minister's skill to maintain it were the impression to go any further that the Government intends to sabotage the social security proposals. Mr. Churchill has enough on his plate, in all conscience, but somebody ought to put him wise about the growing rumbling in the country and whisper in his ear, "It is later than you think". Perhaps someone has already done so, for in recent speeches reference has been made to post-war problems at home, and Lord

Woolton has been appointed Minister of Reconstruction. But time marches on. In February the Cabinet stated its provisional conclusions; in September (was it?) it announced that "within the next few months" a White Paper would be published,

> showing the progress which has been made on the major problems and, in respect of some matters, setting out considerations on which further consultations and the development of an informed public opinion will be desirable before conclusions can be reached.

How the heart thrills to a trumpet call like that! In November Mr. Herbert Morrison was still talking about "in some months", and the King's Speech is equally indefinite.

Meanwhile, just as Hitler holds on in the hope that the Allies will fall out among themselves, so the Tories rub their hands as the progressives split into more and more groups—Coalition and anti-Coalition, Trade Union and anti-Trade-Union, Common Wealth and Communist, with two Liberal Parties thrown in. A year ago reports had it that Mr. Churchill looked with apprehension on the possibility of an opposition gathered round the Archbishop of Canterbury, Sir William Beveridge, and Sir Stafford Cripps; now he can look with complacency on warring factions. Perhaps the most important element in the post-war political world will be the younger Conservatives; they certainly will if the men in the Services fail to formulate their ideas.

* * *

A READER of these pages who has played a prominent part in public life writes to express concern at the obsession of public opinion with the position of Germany after the war to the exclusion of the greater threat of Japan. He points out:

1. *Germany* has Slav races on her East, Latin races on her West, mountains on her South, and the British Navy on her North. If she is really defeated there will be no likelihood of the renewal of her ambition for world power for a long time.
2. *Japan* is an island Power and can only be approached by sea. Practically that means, if she is defeated, that she can only be held down from the coast of China.

There is much to be said for this point of view, though it is as easy to exaggerate the power of Japan as to minimize Germany's power of recovery and her determination to secure revenge and domination when the time comes. We wish we could print in full *The Problem of Germany* (Royal Institute of Intern. Affairs, 2s. 6d.), the interim report of a Chatham House Group, a survey which should be widely studied. The report comes to no conclusions, but it sees in the all-embracing will to mastery and the latent responsiveness of the German people a problem which will need the

world's best statesmanship. No matter how complete the defeat, there will be a nucleus determined to re-create Germany's military power and a population still susceptible to war enthusiasm. They will argue that all European countries west of Russia will be powerless, that Russia can be neutralized, that Britain will have no more heart to resist a third attempt than France the second, and that the United States may be so worked upon as to meet a third attempt unprepared.

Col. T. H. Minshall has a clear and logical mind, and his *Future Germany* (Allen and Unwin, 8s. 6d.) builds up a case which British Christians ought to face (the English people, Bülow said, "have a certain credulity. They are not prone to suspect really evil intentions"). Last time many of them seemed to take more thought for the German people than for their victims, and Col. Minshall sees the danger that our "traditional religious humanitarianism" may again lead us astray: it will be said we must not penalize a new generation, that there must be forgiveness, the condition of prior repentance being forgotten, and our tolerant, easy-going habit may easily lead to yet another war. Col. Minshall relates how, on a German boat from Cape Town to Port Said in 1933, the ship's officers, including the doctor, landed at every port of call and took photographs and made notes about forts, stations, oil installations, *etc*. He also shows that Germany herself had a large part of the responsibility for the continuance of the blockade in 1919, that relief began three weeks after the armistice, and before the peace 779,000 tons of food had been sent to Germany. Subsequently came the illegal manufacture of arms (with money supplied by Britain and America), the jockeying with the currency, and world-wide propaganda. All this is to emphasize the nature of the task in Germany when the war is won—and Col. Minshall gives his solution in some detail. Disarmament, military and economic; decentralization, the dethronement of Prussia, and the establishment of a federal system; re-education and the control of all means of propaganda; international control of arms manufacture, materials for heavy industries, certain public services (especially aviation), and patents. What a task! And this is for Germany only!

* * *

TURNING to the problem of India, it would be churlish and ungrateful not to say that Prof. R. Coupland deserves well of his country, of India, and of the world, for rarely has a scholar rendered more practical service than in his Nuffield College Report on the Constitutional Problem in India. With Part III, *The Future of India* (Oxford Press, 6s.) the end crowns the work, and on the basis of the survey made in Parts I and II Prof. Coupland makes constructive suggestions for the future. He burks no difficulty and indulges in no "wishful thinking", but he draws on his wide

knowledge of other parts of the world—Switzerland, Canada, the United States—to show how their experience can contribute to the solution of the problem of India. He declines to accept partition as a solution, but rather looks to a system of regions based on the great river-basins as likely to be most fruitful. In tackling India's economic problem he believes that communal antagonism will be mitigated, while the fact that matters left to the "centre" will be those touching international interests should remove or diminish Moslem fears. Prof. Coupland in general carries us with him, though we think, in the light of recent events in Europe, he rules out too easily the transference of populations as a method of solving the problem of minorities, and, in view of the rapidity with which people of different nationalities are assimilated in the U.S.A., we feel he magnifies the difficulties.

* * *

EDITORS propose, but Prime Ministers dispose. We had hoped to have as our first article in this issue an article by the Right Hon. Ernest Brown, M.P., now Chancellor of the Duchy of Lancaster. To us it seems one of the most remarkable phenomena of our times that the Churches in this country are entirely divorced from the activities of the Ministry of Health. Once upon a time health, hospitals, and the care of the sick and aged were held to be definitely within the sphere of the Church's activities. But now—! We suggested to Mr. Brown that the Ministry of Health was engaged in campaigns against (1) Tuberculosis; (2) Venereal Disease; (3) Diphtheria; (4) Malnutrition; (5) Bad Housing and Overcrowding—and that the Churches should be actively supporting those campaigns. This idea we asked him to develop, incorporating other fields of the Ministry's work known to him. This he promised to do, and no one could have done it more effectively, for he knows both the Churches and the Ministry of Health from the inside. But just when the article was to be written his transference to the Duchy of Lancaster occurred, and in the circumstances he feels it best he should not carry out his promise. This we quite understand, while we regret the loss to our readers. Perhaps they will ponder all the more the point we asked Mr. Ernest Brown to make, and ask themselves why it is, say, that the Churches have not been co-operating with the Ministry in urging that every child in their Sunday Schools should receive immunization against diphtheria.

And what applies to health applies also to education. Christian people should enthusiastically support those proposals in the forthcoming Education Bill which mark definite advances, as many of them undoubtedly do. Mr. Butler is at present in the precarious position of those of whom all men speak well, but appreciation of his sincerity, his industry (report says he is now at work on the 18th

draft of his Bill!), and of the care and patience with which he has listened to a host of conflicting views, will not of itself make the Bill operative—we remember with bitterness and shame that many of the Fisher proposals were never implemented.

We suspend comment on the more controversial parts of the measure until the text of the Bill is before us. At the moment the Roman Catholics are abusive and truculent, while the Anglicans, though not all of one mind, seem to be yielding to temptation; they had a glorious opportunity to pave the way for a truly national system of education, but it is a "glorious opportunity" of another kind which the Archbishop of Canterbury has flashed before them, and they may gain their fifty per cent and keep their schools and lose their own souls!

* * *

In a book reviewed within Prof. H. J. Laski speaks of the failure of the possessing classes to realize that capitalist democracy has broken down, and that a new economic system is inevitable after the war. Is this true of Christians who belong to these classes? Do Christian employers, shareholders, and *rentiers* assume that this country is going to return after the war to a condition of things where large profits and mass unemployment go together, when businesses will be run not to meet human needs but to make profits? We believe there are signs that many such Christians are concerned about the economic status of the masses of the people and are willing for drastic reorganization. This was not the case a generation ago. We turn our minds to Congregationalists say on the Finance Committee of the Union at that time: good men, generous men, they were, but the concessions they were prepared to make to the working-classes were such, and only such, as did not infringe on or impair the competitive system; they believed in *laissez-faire;* they were against all government interference with trade (though they had no objection to the government imposing a tariff which would help their particular trade!).

Two hundred years ago, John Woolman, whose story has recently been re-told by Mrs. Janet Whitney, refused to participate in any activity which indirectly would harm his fellows. Did his business prosper, he found himself becoming obsessed by its cares and so unable to look on life with a single eye to the Service of God, and therefore he must cut down his business. He would eat nothing and wear nothing which tended to luxury and superfluity, he would neither offer nor accept hospitality which might be at the expense of slaves or of the poor; he would follow no custom, use no convention, which in any way imperilled his belief in the brotherhood of all men. With him there was no compromise, no sheltering behind the common practice. He would not let wealthy Quakers

escape because they had no slaves, when they were indirectly profiting through slavery. In Mrs. Whitney's words:

> they would have liked to encourage John Woolman to behave in a more orthodox manner, and deal in those safe generalities which Benjamin Franklin found so unreal. But John Woolman was incurably interested in the hard facts of life; disagreeable as they might be, you could get your teeth into them. To him the Kingdom of Heaven was as real as the City of Philadelphia, and the one ought to have been inclusive of the other.

So he spoke of those who

> have by too much tilling . . . robbed the earth of its natural fatness. To impoverish the earth now to support outward greatness appears to be an injury to the succeeding age.

For man's rapacity in regard to the soil, his greed in regard to the forest, the wealthiest nations of the earth will yet have to pay in sweat and tears.

But what is the connexion of all this with 1943? Only this—that it is to Christians of John Woolman's type we must look for the salvation of the world from poverty, unemployment, war; it is men who relate every part of their lives to their religion and do nothing that contravenes its teaching who will lead the world out of the *impasse* into which the acquisitive system has brought it. If a few bishops, two or three hundred ministers, and an equal number of Christian laymen, were to declare that they would renounce this and relinquish that, because through their participation some people suffered, a lead would be given to the world. Malvern Conferences and the pronouncements of ecclesiastics are well in their way when they speak boldly for full freedom, economic as well as political, for all men, but it is personal example that counts. And the trouble is that we all want to live up to a certain standard, to educate our children up to a certain level, to make provision for our families in case of death, so that we become entangled in a system that we see must lead to suffering and hardship for many, and almost inevitably to war. Security is the god we worship, and we carefully reject—as many of John Woolman's Quaker contemporaries did and as many Friends do still—the warnings of Jesus about laying up treasure on earth, the deceitfulness of riches, and playing for safety.

* * *

Readers of these pages know that we are hoping to see the day when in every University centre there will be a United Theological College in which students of all denominations work and worship together, and have the advantage of teaching by scholars who are acknowledged authorities on their subjects. Think of a student life when one could sit at the feet of James Moffatt, E. F. Scott, F. J. Foakes-Jackson, H. Emerson Fosdick, Reinhold Niebuhr,

H. P. Van Dusen, and others—as the student in Union Seminary, New York, could do a year or two ago!

Meanwhile in reading Dr. H. McLachlan's account of Warrington Academy (1757-86) we have been interested to note the variety of opinion not merely tolerated but encouraged in some 18th century theological colleges. Joseph Priestley, for a time a tutor at Warrington, says that Daventry in his student-days

> was in a state peculiarly favourable to the serious pursuit of truth, as the students were about equally divided upon every question of much importance . . . and all the articles of theological orthodoxy and heresy. . . . Our tutors also were of different opinions, Dr. Ashworth taking the orthodox side of every question, and Mr. Clark, the sub-tutor, that of heresy.
>
> Our lectures had often the air of friendly conversations on the subjects to which they related; we were permitted to ask whatever questions, and to make whatever remarks, we pleased, and we did it with the greatest, but without any offensive, freedom.

If here we have the seminar method, the first Principal at Warrington showed that he was prepared to apply the principles of freedom on which the College was founded to himself and his teaching. To his students he said:

> I. I do solemnly charge you . . . that you do constantly, carefully, impartially, and conscientiously, attend to evidence, as it lies in the Holy Scriptures or in the nature of things and the dictates of reason, cautiously guarding against the sallies of imagination and the fallacy of ill-grounded conjecture.
>
> II. That you admit, embrace, or assent to no principle or sentiment, by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from Revelation or the reason of things.
>
> III. That if at any time hereafter any principle or sentiment by me taught or advanced, or by you admitted or embraced, shall upon impartial and faithful examination appear to you to be dubious or false, you either suspect or totally reject such principle or sentiment.
>
> IV. That you keep your mind always open to evidence: that you labour to banish from your breast all prejudice, prepossession, and party-zeal, that you study to live in peace and love with all your fellow-Christians; and that you steadily assert for yourself, and freely allow to others, the inalienable rights of judgment and conscience.

We wonder if College Principals thus address their students today.

* * *

A Doctor of Philosophy sends us some notes on "Why I don't go to church or join a church", written after reading the Rev. H. Bulcock's article, "Why is Liberal Theology unpopular in the

Church?" in our July issue. They deserve the consideration of all those responsible for Christian worship:

(1) Most sermons bore me: they are filled with platitudes and ornate purple patches which merely make me uncomfortable. Too much sentimentality in church. Or if not that, vulgarity of idea and appeal.

(2) The use of set phrases, as, for example, "Our Lord" and "The Lord's Day"; they are innocuous enough, but they leave me cold, because they are really cant. They are thrown in because they are expected to have some emotional appeal instead of being there because they are essential in the development of thought, and they are acutely embarrassing.

(3) I feel unhappy in church. I really don't think the people believe what they mouth. They really *want* to worship God, but they can't drop medievalism out of their ceremony. That worries and embarrasses me too.

(4) The references to man as though he were sordid and filthy always shock and nauseate me. Men do horrible things, but the idea of grovelling wormishly [How do worms grovel?—EDITOR] gives me melancholia. Instead of feeling I ought to repent I feel as though the world were suddenly insane and that annihilation is the only escape. I like to think of man as fundamentally moved by divine impulses, and then hear what evil is, how it affects men, and why, and how it can be combatted. I wonder why religion—Christianity—never discusses serious problems, like the source of evil. To say it comes from the Devil is to say precisely nothing—unless one explains the Devil.

In short, it is hard to get past the formality of the Church and to reach Christianity now. And too many ministers have their minds closed. They are already certain they recognize good and evil in conduct. I want to know why—where it comes from—how one judges. I don't want to be forced to take it all for granted. No, churches are boring—like phonograph records. They repeat instead of studying, thinking, suggesting. Anyway I lack entirely the sense of community in religion. That is my fault, but I've never experienced it.

Some of this outburst is not hard to answer, but other parts are very relevant to the position in which the Churches find themselves today. And the last two sentences reveal a great deal. Those who have lived and worshipped within a Christian community naturally find much intelligible and helpful which may seem otiose to the outsider.

* * *

MR. VINCENT SHEEAN is one of the ablest of American commentators on public events. He has travelled widely, and has had the advantage of meeting many people in many lands. He is con-

cerned about the future of mankind, but his survey provides little hope and no faith. The trouble with so many moderns is that they leave religion entirely out of the picture: their *Hamlet* has no Prince. In *Between the Thunder and the Sun,* which tells of the writer's life in the last decade, there is no mention of God or of worship, and no recognition that there are millions of people in the world whose lives are governed by their belief in God, and whose dynamic is to be found in worship and in service for God's Kingdom. On the two occasions when Mr. Sheean has to mention prayer and religious worship, it is with the suggestion that these have no relevance to the business of life, and are of no practical value. Keen observation and clever comment will not solve mankind's problems and establish a peaceful world. The inspiration is to be found elsewhere than in the comparatively superficial world in which Mr. Sheean lives; even constitutions, treaties, leagues, alliances, commercial understandings, without conscientious men to implement them are in vain, and the conscientious men who do not fail base their ideals on religion.

Mr. Vincent Sheean, by the way, disinters an old story of Mr. Bernard Shaw, which may be true, but we hope isn't. Invited to lunch by Lady Randolph Churchill, he telegraphed, "Certainly not. Are you not aware of my habits?", and received the deserved reply, "I know nothing of your habits, but your manners are deplorable".

* * *

Those who are anxious to discover whether history repeats itself will do well to read Dr. Chester F. Dunham's *Northern Preachers and the Civil War* (Toledo: Gray Co., $3.50). Dr. Dunham is one of the ministers of the First Congregational Church, Toledo, and in this Ph.D. thesis he has gathered information which makes a fascinating study. We have Christian pacifists becoming supporters of war, fierce discussions about politics in the pulpit, atrocity stories, demand for the punishment of war criminals, the attempt to distinguish between the guilty leaders and the misguided people, *etc.*—time after time we rub our eyes and ask, "Is all this in the eighteen-sixties or in the nineteen-forties?" Even the equivocal position of Roman Catholicism is the same: in May, 1861, the Pastoral Letter of the Provincial Council of Cincinnati declared:

> While her ministers rightfully feel a deep and abiding interest in all that concerns the welfare of the country, they do not think it their province to enter into the political arena. They leave it to ministers of the human sects to discuss from their pulpits and in their ecclesiastical assemblies the very exciting questions which lie at the basis of most of our present and prospective difficulties.

"The human sects" is good! The traditional Lutheran attitude to the State is also revealed. "Never", writes the editor of the Lutheran *Observer*, "while we live shall resistance to law breathe from our lips or drop from our pen".

Readers of the extracts from sermons and articles Dr. Dunham has collected cannot but be impressed by the place of the pulpit and of the religious press. Beecher was but the outstanding name among thousands of ministers whose sermons made a great impact on public life. And probably at no time has the religious press been so powerful. The American historian J. F. Rhodes confirms the judgment of the Presbyterian editor, who wrote in 1844:

> In many cases, the religious newspaper is the only channel of communication with the world at large. Not a few families rely upon it entirely for their secular as well as their religious information. . . . It is not simply taken up, hastily run over, and then thrown aside for waste paper, it is returned to again and again. . . . It is referred to in the conversation of friends and neighbours; its opinions and statements are quoted; in fact it comes at last to be regarded as a sort of living companion, and as an old and reliable friend. With some, too, it takes the place of books, where books would seldom or never reach them.

Here, at any rate, there is a difference between the two periods. The most enthusiastic churchman today would not claim that the pulpit has more than a fraction of the influence it exercised in the second half of the nineteenth century, and it is to be feared the same is true of the religious press. Looking back forty years, we think of a home where the denominational weekly and the *Sunday School Chronicle* were eagerly scanned, of others where "J. B.'s" article in the *Christian World* or something of Robertson Nicoll's in the *British Weekly* provided food for conversation all week, while even children who knew Methodists were conscious of something wonderful called the *Recorder*. Today both in the United States and Britain the tendency seems to be for the religious journals to be read by few but clerical readers.

* * *

In the "Parson's Log", which has for so long been a feature of the *Methodist Recorder*, Dr. George Jackson has a story of A. S. Peake which is new to us. Peake devoured "thrillers" as he did most books, and one day, finding nothing in a book-shop he had not read in the selection shown him, asked to see others. The girl attending him, to whom he was a stranger, said, "Yes, but don't you think it would be well if you read something a little more serious, sir?"

This brought to mind a story of Dr. James Moffatt, heard in the United States, which is at least *ben trovato*. Dr. Moffatt had retired for the night when his week-end host said to his wife, "We

forgot after all to put some decent books in the boys' room for Dr. Moffatt. There's only those 300 detective stories they are so keen on''. At breakfast next morning the visitor remarked, ''Have you any more detective stories? I've read all those in my room''.

Speaking of the *Methodist Recorder,* which we regard as one of the best religious weeklies, we are sorry the editors have been misguided enough even in war-time to omit ''A Parson's Log'' on occasion. It is very rarely that an article which has replaced it has had anything approaching Dr. Jackson's touch. The other day we happened to be talking to a Methodist leader, and we began to compare notes about the *Recorder.* We found, to our surprise, that we always read its contents in the same order: first, ''A Parson's Log''; second, the ''Book Causerie'', especially if it were by Dr. Lofthouse; third, ''Margaret Harwood's Correspondence'', which we agreed was the best women's page within our knowledge. There this order of merit had better stop; otherwise we might reveal what was read last or not read at all!

* * *

George Whitefield on his voyages cannot be said to have obeyed the apostolic injunction to ''rejoice with them that rejoice and weep with them that weep''. ''Brisk gale of Wind'', he writes: ''Some of the Passengers, amongst whom was Mr. H., began now to be sick . . . on the contrary God enabled me to rejoice with exceeding great joy''.

* * *

If we were to be asked for the most important book published during the quarter, we should probably hedge, for historians ought never to use superlatives, and Yorkshiremen never do, except when speaking about Yorkshire! But one of the most important and most stimulating is *Heritage and Destiny* (S.C.M.), by the President of the Princeton Theological Seminary, Dr. John A. Mackay. It costs only three shillings and contains less than a hundred pages, but we have known Gifford Lectures with less in them. Let us quote Dr. Mackay's own conclusion:

> Thus God, the ancient heritage of Israel, the transforming patrimony of the soul, and the everlasting well-spring of culture, must become the chosen heritage of this and every nation of mankind, if human destiny is to be worthily fulfilled within the framework of world order tomorrow.

Man selects from the heritage of the past and his selection determines his destiny. The German selects one thing, the Jew another, North America has the Bible, South America (and here Dr. Mackay's experience is again valuable) has not—and the consequences are plain. This is a scholar's book, and a preacher's book: the man who doesn't get a dozen sermons out of it should see a doctor.

Nevertheless, we have a quarrel with Dr. Mackay, and it is a

serious one. It is about the matter of superlatives from which we started. About every eighteenth page Dr. Mackay forgets his heritage in Scotland, where caution reigns, and becomes as expansive as the most exuberant American, with, we fear, not the best results on his destiny. Thus on p. 36 Dr. Arnold J. Toynbee is "the most distinguished of living historians". He may be, of course, though there is Samuel Eliot Morison, whom Dr. Mackay quotes, and Mr. G. M. Trevelyan and Dr. G. G. Coulton, whose autobiography now lies on our table, and many another.

But, if we let that pass, what are we to make of p. 18, where we are told, "The most sacred command in the Bible reads, This do in remembrance of Me"? Now we leave on one side the questions whether Jesus spoke these words, and what it was He meant His disciples to do, if He did speak them. We are only concerned to notice how strangely this Presbyterian President illustrates his own thesis. This, apparently (though we don't believe it for a moment!) is Dr. Mackay's choice from his heritage. Not "Go ye out into all the world, and preach", not "Follow Me", not "Believe on the Lord Jesus Christ and thou shalt be saved", not "If ye stand praying, forgive", not "After this manner, pray ye", not "Rejoice alway", not . . . not . . . not . . . not even "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength and thy neighbour as thyself"—not even though Jesus said, "There is none other greater than these".

And yet, in spite of this really shocking lapse, which we trust Dr. Mackay will correct in the next and all other editions, we hold that here is a little book which nearly deserves a superlative! [After all which we shall have to read the proofs of these pages carefully to see we have used no superlatives ourselves.]

As a footnote we quote Canon H. G. England, writing in the *Hibbert Journal*: "it may well be affirmed that no one is truly Christian who refuses baptism"; he further declares that "Christianity, robbed of all her sacraments, would be as useless and unreal as faith without works", while assuming, of course, that Baptism and the Lord's Supper were "ordained by Christ". We do not know whether we marvel more at the ignorance (or deliberate withholding) of biblical scholarship or at the ignorance of (or blindness to) the existence of many Christians in our own day, as in times preceding, who refuse baptism and do not observe the Lord's Supper. And this appears in an article which presents "A New Ideal for a National and Universal Church".

* * *

Essex Congregationalism has lost two of its finest laymen, men who until more than three score years and ten were able to fill their lives with useful service to the community and to the Church of

Christ, and set an example of loyal devotion to their local churches. Two stories concerning them seem to us to deserve the permanence of print.

Mr. Owen Ward, of Colchester, was Commissioner for Essex when Congregationalism was raising the Forward Movement Fund of £500,000. He had been told that Mr. Arthur Burns, of Hutton, was a generous contributor to all good causes, and that he could probably expect £250 from him. He arranged an interview with Mr. Burns, and expounded to him the aims of the Fund, and received the reply, "I am very interested in all you say, and especially in the parts of the scheme referring to ministers' widows and the education of ministers' children. My mother was left a widow, and I know what it means. You can put me down for £5,000". It is not often that an appeal meets with such an immediate and staggering response. But behind that and other examples of Mr. Burns's munificence lies another story. When Arthur Burns was a youth and his mother a widow they attended the Round Chapel, as Clapton Park Congregational Church is known locally. Then that Chapel was filled with middle-class worshippers, and there was a waiting-list for seats. The seat-letting was in the hands of Michael Young, a man prominent in public life, of whom it is still told that Sunday by Sunday he would give out the church notices without once referring to a note. On this imposing person Arthur Burns called to ask for seats for his mother and himself, and he was treated with perfect courtesy, and, we believe, even called "Sir". A small thing only, and as it always ought to be, but the youth never forgot it. In later years when he returned at times to Clapton Park he never failed to refer to this incident. Had he been treated casually or brusquely the effect might have been decisive in the opposite direction. Congregationalism has reason to give thanks for Michael Young as well as for Owen Ward and Arthur Burns.

Two ministerial losses must also be mentioned—the Rev. W. Charter Piggott and the Rev. Harry Bulcock. Trained for the Wesleyan ministry, Mr. Piggott had ministries at Kilburn, Bedford, Whitefield's Tabernacle, and Streatham, and he was Chairman of the Congregational Union of England and Wales in the Centenary Year, 1931. He made a special appeal to young people, and few churches had as strong a body of young people as had Streatham when he retired. To his preaching gifts and his power of appeal he added a real appreciation of worship, and he succeeded, where so many fail, in writing hymns which will long be used in Christian worship. Mr. Bulcock was well known as President of the Modern Free Churchmen. He made some fine contributions to biblical scholarship, and was a frequent contributor to our own pages. All his pastorates, with a brief exception, were in Lancashire and

Cheshire, and he held degrees from both Manchester and Liverpool. His article in our July issue aroused interest not only in this country. He was a good correspondent: keeping a sharp eye for theological reaction, he was always quick to bring it to notice.

* * *

As always the Rev. John A. Patten manages to present a mass of information in an interesting way in writing the Popular Report of the British and Foreign Bible Society, which this year bears the title, *Mightier than the Sword*. Despite the war and the paper shortage the task of translating and distributing the Scriptures proceeds apace, and there is much that is encouraging in Mr. Patten's narrative. But the extent of the ignorance of the Bible in our country is almost too deep and widespread to be believed, and from every side—within the Services and without—come stories as astounding as they are alarming. One Sunday recently three 'teen age maidens were taken to church. Asked how they liked the experience, which was novel to them, they expressed appreciation, but went on: "But we couldn't understand the sermon. We didn't know what it was about. Who was Judas?"

* * *

We have been overwhelmed with protests about the use of the term "altar" by a correspondent in the description of a Congregational Church. The earliest of these were duly transmitted to him, together with the suggestion that he was probably accustomed to sing with feeling:

We rear no altar, Thou hast died,
We deck no priestly shrine.

This quarter Dr. A. J. Grieve receives our honourable mention for being the first reader to spot the misprint "Ethiopian *church*" for "Ethiopian *eunuch*".

* * *

We hope that the story told of the wife of the Archbishop of Canterbury is true. It is said that she was asked for her name by a shop assistant:

"Mrs. Temple".
"Oh, that's a nice name".
"Yes, I think so".
"Shirley's *such* a beautiful actress, isn't she?"

* * *

Did readers, we wonder, see the sample of typical Cockney humour from the *Blitz* days? One evening as the shades of darkness fell an old man was seen entering a shelter carrying in one hand a long-handed shovel for dealing with incendiaries and in the other a harp to enable him to make his contribution to the shelter concert. Whereupon one shelter denizen remarked: "Blimey; he's backed himself both ways".

MAN-GOD OR GOD-MAN?

By the Rev. Henry Cook, M.A.

I. History is the record of conflict, the story of the endless struggle of life as it seeks to gain supremacy over all the forces that seek to thwart and destroy it. We see this both in the physical world in the accounts that are given by science, and in the sphere of the political and economic as we study "history" in the narrower sense of the term. But no less does it exist in the intellectual and the moral spheres: idea contends with idea, creed with creed, ideal with ideal. No sooner does any theology or philosophy establish a precarious footing than another arises to destroy, or at any rate to challenge it.

This tension appears in its acutest form in the world of the spiritual, and when we narrow the issue down we see it, says Dostoievski, as "the encounter of vast contraries, Man-God against God-Man, Apollo Belvedere against Christ".

It is a striking phrase; but what does it mean? Surely our approach to the whole problem of what we call Salvation. Does man need to be saved by a Power not his own, or is he able of himself to achieve his own deliverance? In other words, does his redemption necessitate an activity of God, or is God an "unnecessary hypothesis"?

In different forms this issue is raised. But everywhere in the spiritual history of man it appears, and it is, as we can see, fundamental. Perhaps we can see it best in the conflict that rises between Hellenism and Hebraism, to use Matthew Arnold's terms.

In Hellenism we have man supremely confident in his powers. To his eager and courageous spirit no problem seems insoluble, no foe of the soul undefeatable. Man asks the universe questions, and by the steady application of intelligence he forces the universe to yield the answers. By rigid self-discipline, by the practice of moral rules, he attains to self-mastery; he becomes master of his fate, captain of his soul; like the Titans of old, he essays the steep ascent of Heaven, but where they failed he confidently expects to succeed. "We shall all be gods", says Julian the Apostate in Merezkovski's novel, "only, to become so, we must create in ourselves such daring as no man has yet felt, not even Alexander". Omnicompetent man, man himself as God—that is man as Hellenism sees him.

Over against this somewhat "romantic" idea stands Hebraism and, more emphatically, its highest embodiment, Christianity. Man, it declares, so far from being "the master of things", is a

slave, with dreams of freedom surging up in his mind no doubt, but, for all that, with a moral capacity so enfeebled and undermined by sin that, do what he will, he cannot escape. "Know thyself", says Socrates. Yes, and learn as a consequence, adds Paul, that you must cry out, "O wretched man that I am, who shall deliver me from this body of death?" Man, in fact, is "lost" except for the redeeming activity of God, and over against the "romantic" Man-God idea you have the grimly realistic fact of man's moral incapacity which is only met by the entrance into history of the God-Man, the Saviour Jesus Christ who appearing "in the likeness of sinful flesh and for sin, condemned sin in the flesh", releasing in those who trust Him spiritual forces that accomplish for them salvation.

What is here said about Hellenism versus Hebraism is at bottom the fundamental issue. Is man his own Saviour, or is he not? The answer to that has determined his whole attitude to religion, and all that religion involves of prayer and sacrifice and communion with God. "Man-God against God-Man; Apollo Belvedere against Christ"; there, says Dostoievski, is the deepest of all problems, and it forms the watershed that determines the whole direction of man's spiritual nature.

II. We can state this tension in different ways. We may study it in the abstract, using all the help that philosophy and theology can give us. Or we may study it in the concrete, and this is the method adopted by Merezkovski, perhaps the ablest of the more recent Russian novelists. Merezkovski deliberately sets out to handle the problem, but he does it by trying to show us its actual expression in concrete experience.

Like his two great predecessors, Tolstoi and Dostoievski (about both of whom he himself has written), Merezkovski is deeply interested in religion, and to theologians he is known by his books on *The Unknown Jesus* and *Jesus Manifest,* books that are, like so much Russian theological writing, at times very suggestive, and at times, to our Western way of thinking, strange and even perverse.

Merezkovski was attracted by Dostoievski's saying already quoted about "the encounter of vast contraries", and he sets out to show in history how again and again the Man-God idea contends with the God-Man idea. He takes three great moments of crisis, and to each he devotes a novel, making use of all the resources that an astonishing range of knowledge can give, to put in concrete form the conflict that he sees to be so fundamental to history.

The first of these novels, *The Death of the Gods,* centres round the career of Julian the Apostate. Christianity has now become the official religion of the Roman Empire, but everywhere paganism still survives, and masses of people mingle prayers with spells,

and Christian rites with heathen practices. Hellenism is not dead, and Merezkovski shows us both sides of the picture; on the one hand a great Church Council at work with distinguished leaders debating theology, and on the other hand the Mysteries and the *Taurobolium*. We listen to the Fathers and then to the philosophers, and above all, we watch the common folk as they react to the struggle of opinions going on around them. We follow Julian's astonishing career from start to finish, as a courtier, as a soldier, and as an emperor; we see the play of forces upon him and within him, first as a Christian and then as leader of the anti-Christian revival. True, he dies with the Galilean still supreme, but, as he dies, he says, "What matters it? Let destiny decide. Let the Galilean triumph. We shall conquer later on, and then shall begin on earth the reign of the equals of the gods, souls laughing for ever in the sun". One episode does not settle the long campaign; the God-Man wins today, but man does not easily yield to God, and he will assert himself once more.

And, as Julian prophesied, so it comes to pass. Centuries later we see the "vast contraries" again at grips, this time in the career of that wonder of the ages, Leonardo da Vinci. *The Forerunner* is Merezkovski's most brilliant effort. What a panorama he puts before us! All the pulsing, heady life of the Italian Renaissance is there. Milan, Florence, and Rome—we see and live in them all. Artists, astrologers, monks, magicians, scholars, and soldiers, those who have found new life and inspiration in the newly rediscovered art and literature of ancient Greece, and those on the other hand who see in these new discoveries the snare of Circe and her master, the Devil; great historic figures like Ludovico Il Moro, Caesare Borgia, Pope Alexander VI, and Machiavelli; saints and sinners, and the vast multitudes who did not particularly think of themselves as either—in Merezkovski's pages we see them all, and in the midst of them, as the embodiment of the opposite ideals that stirred in the Renaissance, Leonardo da Vinci, painter, discoverer, scientist and rationalist, and, over against him, Savonarola, the sincere and outspoken but narrow-minded exponent of medieval Christianity; Leonardo with his brilliance suggesting instinctively that man can achieve his salvation himself, Savonarola calling on man to humble himself in penitence before God that so he may obtain forgiveness and redemption. "Man-God against God-Man, Apollo Belvedere against Christ"—the antithesis stands out before us with all the colour of the Italian Renaissance behind it.

Again the centuries pass, and Merezkovski gives us his final picture in *Peter and Alexis*. The scene is Russia, and the protagonists are Peter the Great and the Church. Alexis, Peter's son, is also in opposition to Peter, but he is a poor creature with leanings to drink as well as to religion. As a novel the book is not as good

as its predecessors. It has that amorphous character we find in so many descriptions of Russian life, for instance in Dostoievski. There is no one like Leonardo da Vinci or Julian the Apostate to hold us by the charm of his personality; we are in a strange, half-savage country, and we cannot grow accustomed to it. Nevertheless, we can see the "vast contraries" expressing themselves. Peter the Great, like Leonardo, keeps a note-book in which he stores his reflections, and in one of them we get his whole point of view. "The salvation of Russia", it says, "lies in knowledge". Lenin long afterwards repeated the maxim, except that for "knowledge" he substituted "electricity" and "technology". Bruce, one of Peter's friends, put the point even more clearly. "One or other had to be chosen", he said, "either faith without knowledge or knowledge without faith". Peter was on one side and the Church on the other, and the Church opposed Peter's reforms, blindly as we can see now, but instinctively, because "faith" to the Church meant literally everything.

III. Here then in this concrete way Merezkovski puts before us his problem. What are we to make of it?

First we must admit its existence. The tension he describes is everywhere in history and seems involved in the constitution of human personality. On the one hand, there is man's proud confidence in his own capacity, and on the other there is his awareness of what Browning calls "the worm i' the core", the sense of moral weakness and failure which he cannot overcome. Both these elements are present in human nature, and their existence together constitutes the problem.

The danger lies in regarding them as mutually exclusive, and arguing that because the one exists the other cannot. Our judgments are always imperfect, and for the sake of giving them, as we think, simplicity and unity, we tend to concentrate on the facts that appeal to us strongly at the moment, ignoring all the others and finally denying their very existence.

Thus the "humanist" as we generally call him nowadays, the man, that is, who believes in man's inherent capacity, tends to take "romantic" views of both the past and the future. He sees the past as the record of steady achievement as man climbs up the ladder of "evolution" out of the slime towards the heavenly battlements above him, and he sees the future as the automatic expression of forces at present latent in life which must inevitably make for progress. Nothing is said about the moral catastrophies that stain the record of history in the past; and the existence of sinful tendencies in human nature is either ignored or airily explained away. "Amiel", said Renan, "reproaches me strongly for not taking sin sufficiently into account, and he asks me two or

three times, 'What does M. Renan make of sin?' The fact is, I believe that I simply ignore it''. There is a good deal of pose about this, and it can hardly be called rational or scientific, and any view of life that shuts its eyes to half the facts can only bring about disillusionment and disaster.

The same thing is true if we take the other side in the great controversy, as the Church has so often done. In this case we stress the part of man's moral impotence, his incapacity of himself to achieve his own salvation, and against this dark background of human sin we hold up the Cross which shines out in heavenly radiance giving hope to man's despair. But not content with stressing, as it must, the fact of man's deep-seated sin, the Church goes on to underline the fact in exaggerated language, with the result that it formulates, for instance, the doctrine of ''total depravity'', and, as in the extremer forms of Calvinism and Barthianism, almost completely denies man's innate capacity for goodness. Moreover, in its desire to save man from trusting too much in his own capacity to accomplish salvation along social and cultural lines, the Church as an institution has frequently given reformers the impression that it is indifferent, if not indeed opposed, to their efforts for human amelioration; with the result that it has often been described as ''the enemy of the people''. The charge is no doubt unfair in an impartial view of history, but there are enough facts behind it to enable the critic of the Church to make out a plausible case.

Hellenism *versus* Hebraism, ''faith'' *versus* ''knowledge'', humanism *versus* religion—too often this is how the problem is stated. We must take either one side or the other, because the antithesis, we argue, is fundamental. But is it? Admitting that there are in life the ''vast contraries'' of which Dostoievski speaks are we, as a consequence, driven to believe that they are now, and always must be, mutually exclusive? If we believe in Man must we therefore refuse to believe in God or *vice versa*?

Plainly in God's mind at least the ''vast contraries'' are capable of reconciliation, and a right interpretation of the Christian faith would go far to solve our problems. It is interesting to note that the Christianity described in Merezkovski's novels is much less the message of Jesus than that of a highly institutionalized, and semi-paganized Church. Had Merezkovski taken some other periods in the Church's life as the basis of his discussion, the ''contraries'' might have been less obvious. For us vital Christianity means the religion expressed in the life and work of Jesus, and in Him ''sweet reasonableness'' was harmonized completely with deep and passionate faith. The quarrel between Culture and Christianity has been greatly exacerbated by the foolish dogmatism of well-meaning but somewhat limited Christians, and, if Jesus had His

perfect way with us all, the situation would be very much easier.

At the same time we can never falter in our fundamental witness. The coming of Christ for man's salvation is, after all, a moral necessity. Man in other words cannot, do what he will, dispense with the help of God. He cannot in his own strength master the forces of sin that are already entrenched within him, and God therefore becomes Man that by so doing He may communicate to man the power that will make possible the triumphant life of which man so often dreams.

Is it not really there that the reconciliation comes? Within his limitations man wants to be possessed of the wisdom and moral character of God. He feels that he has not yet achieved his truest destiny. Within him are mental and moral capacities that crave for perfect expression. But how can these hopes be realized? The answer to that is the Gospel of God's saving power released in Christ for those who relate themselves to it by personal faith; and, given that, given the acceptance of God's grace in Christ, man can fulfil his dreams, and, through a vital experience of Christ, become all that the highest and truest Humanism suggests.

Both Mr. Harold L. Ickes and Mr. Raymond Gram Swing commend *Appeasement's Child* (Gollancz, 7s. 6d.) by Mr. T. J. Hamilton, for long a correspondent of the *New York Times* in Spain. The book is an account of the Franco regime, and its author a fierce opponent of the policy of appeasement, in that country as elsewhere. It is, however, not in its political chapters that Mr. Hamilton is of most help—though there are useful glimpses of Spanish and other personalities—but in those which describe the appalling economic conditions, and the failure of Franco to do anything to improve them: starvation and corruption are linked together, and the few benefit at the expense of the many. Much has happened since the book was written at the end of last year, when Mr. Hamilton still thought a German occupation of Spain likely. He believes that an alternative government composed of Spanish leaders in exile should be set up at once, for it would be fatal for the Allies to keep Franco in power after the peace.

Mr. Maurice Colbourne's *America and Britain: A Mutual Introduction* (Dent, 5s.) should prove a timely and useful book. A Briton who has spent much time in the United States, Mr. Colbourne is well equipped for his task, and on the whole he does it very well. Sometimes he offends by his cocksureness, and by the suggestion that he alone is aware of things familiar to all who know the two countries, but in general he keeps his head very well. The value of the book is increased by date-lists and nearly 40 pp. of "Questions Answered". Mr. Colbourne does not seem to have made up his mind about the people for whom he was writing; thus, he talks about "having their teeth fixed", using an American expression which will baffle English readers.

THE CHURCH AND THE COMMUNITY

By F. W. Raffety.

Now that petrol is denied and rubber is demanded for quite other purposes and a journey by rail if not shown to be unnecessary is sure to be uncomfortable, where shall we sometimes go and, without any call upon essential war services, get in touch not only with nature but with what our fellow-men and women are thinking and doing? Where shall we, amid these hard conditions, avoiding the queueing and the struggling, gain some freedom, refresh our memories, get our holiday?

What hinders the journey, the sort of journey that Hazlitt (not these thirty-mile-a-day eccentrics) enjoyed? Extended it may be by those fortunate enough to possess and still able to pedal a bicycle. "Give me the clear blue sky above my head and the green turf beneath my feet, a winding road before me and three hours' march to dinner—and then to thinking". I do not quote further from that Essay, which R.L.S. said anyone should pay a tax for not reading, for it might not be to my immediate purpose. I do not want the entirely lonely walk, though I must not wait for company to start. I want to see people as well as things. I do invite passing comment, though anything like discussion can be reserved for other occasions I have in mind. Indeed, I set out not so much to study nature as humanity, as it now is and what it has left behind.

And where is that so evident as in the village church and churchyard? I need not seek the Vicar, nor search the parish registers or ask to see the church plate. The evidence is all around me. Here notably are the records of one Great War while those of another are being added in our time. And here is the family history, running back in some of these villages one hundred, two hundred, years and more. The silent voice of the past is there, even if too often the spoken message of today is unhelpful.

The village church is generally open, and when on my journey I enter

> In some happy tone
> Of meditation, slipping in between
> The beauty coming and the beauty gone.

And there is worship without service. I am not at this hour confronted with the privilege of the pulpit or the parson's freehold. This worship before the service begins which Emerson best loved, this worship in places where through the ages prayer has been wont to be made but is not officially made just then, this traditional

feeling of reverence inevitably attaches itself to such associations which are hallowed by thought and memories of the past.

I love the place, O God,
Wherein Thine honour dwells.

Now hardly any of these feelings are aroused by the chapel, which I also encounter on my walks. Even if I could get in; but the chapel is generally bolted and barred from Sunday to Sunday. The exterior is uninviting, and I feel that the interior would be even more so. There were times when memorial tablets, incongruous though many were, did tell something of those who had worshipped there before, and in their way were the simple annals of the industrious lower middle class. The Scholar Gipsy would not linger round these buildings, and there is little to stir the emotions when the voice is silent. The chapel now prefers to call itself "church", and stands aloof almost all the week. When so much is needed, especially in rural life, I suggest that it must fit itself for a new part. These closed doors must be opened; these buildings which imperceptibly have come to such increased value and possibility of usefulness, these halls and rooms that often adjoin the chapel itself, are capable of new service which those who now control them have not yet perceived. It will not be just by recall to the fold. Never perhaps will those overflowing congregations come back. Is it entirely to be desired that they should?

What then should take their place? These Free Churches must appreciate their freedom and exercise it. It is too much to expect that the Established, with their one idea of education in the Schools and their grasp of monopoly in the Churches, will seek much to enlarge or adapt the service or the use of buildings. But here notable exceptions must be recognized, for, in spite of authority or tradition or discipline, remarkable adaptations and new expressions can be found, which do not fail of very encouraging response. Which only shows that too often "The hungry sheep look up and are not fed". People are not coming back to fill these vacant pews, transform these dusty buildings, or even to maintain them much longer as they are for sparse gatherings, infrequent uses, and formal services.

To what purpose then should they be put by Free Churches? Not to any which means the abandonment of worship. But worship is not listening to the voice of one man, joining in psalms and hymns of which the words are often obsolete, or pagan, or merely sentimental, just because they have been familiar in the past.

There are the means, but they are generally neglected, of putting new life into town and village, and of letting it come with the blessing of the Church. We may well be tired of being told that young men and women in the Services are thinking and will come

back with fresh enthusiasm. They will, but not just for the old things. They have the first call upon us. But are not those who are now in town and village, who have been evacuated or have followed their work, are they not thinking too, and have they not claims that need not wait till after the War? They have more than claims; they have gifts that will help us to bring about those changes and get ready for those returning. In this shifting population, jostling for room space far more than any covetous German ever did for *Lebensraum*, what are we now doing to adapt buildings and services to the needs of today and tomorrow? I shall be told of Canteens and Welcomes to the Forces to Our Services, and so on. But I am not thinking of these obvious expedients. I am thinking of the whole outlook of the Church, of what we really mean by service, never forgetting that its main object is worship.

At this time we are being invited to consider a new and comprehensive Education Bill, heralded by negotiations which are said to promise an end to those "unhappy divisions" of the past. While there are references to after years, those who are apt to regard the whole subject as peculiarly their own are thinking almost entirely of the years when the mind can be moulded to certain approved doctrinal teachings. That question apart, is it so certain today that our first obligation is to those of 14, 15 or 16, or whatever may be selected as the elementary age limit? To concentrate on these ages is no small admission that with the others the task is hopeless; they cannot be ordered, and as for the parents, whether with a religious bias or not, education seems to be regarded as unthinkable. Choose the easier job and talk about the claims of Youth, the hope of the future!

But what is Youth? Is not the supreme obligation today to those of both sexes whose education has been interrupted by war service, who may just look back on great chances missed, who may have taken advantage of certain limited courses but who are more likely in these years first to be stirred by the desire for that "complete and generous education", which in Milton's still unsurpassed definition, "fits one to perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war"?

Sir Richard Livingstone is valiantly maintaining the case for People's Colleges. Recalling Plato, he says that education in politics is not for earliest youth. In the education that is going to count in life, it will not be too late to pay the debt to those who return from the war. What is needed is the welcome of continuous encouragement. "Adult Education" may not sound attractive, "People's Colleges" may seem forbidding, and have so far touched but small minorities. What is needed, the more where the want is not felt, is the "Community Centre", in town and country, for which plans must be made now. The promise of the Minister

of Education of "some ultimate training in democratic citizenship", in "appropriate centres", will not do. "Community" must mean a place where all can meet on equal terms, where education may come, sometimes formally but more often unawares, where interest is maintained by discussion and interchange of opinion and gifts, where self-government and suggestion are the rule. More elaborate curricula can be arranged on demand as standards rise and tastes develop. Youth should not be segregated. It needs association with Age, and Age its inspiring contact.

The belief that the twenties are the really formative years greatly encourages expectations from our own young manhood and womanhood. If the strength of Hitlerism is in Youth, should we not ask what other experience such Youth has had? It has grown up under Hitlerism, it has known no other. It will, we hope, see its ghastly futility; and, still in the years which our experience regards as promising, must be given in due time and under proper precautions, other occupations, opportunities, visions.

How do we set about the establishment of Community Centres, by any better name that we can think of? Do we wait for one of the innumerable Ministries or Committees to issue a Report, or till after the War, expecting the Government to do something? Do we deem it essential that some of these large country houses should be released from Government control? Not by any means. This is, I suggest, the opportunity of the Churches, and especially the Free Churches. More Technical Institutes, Scholarships for the bright and promising, there must be. But we must re-educate ourselves. Religious ignorance is not confined to the young, nor political to one class or sex. We must look at the whole problem comprehensively. T. R. Glover wrote twenty years ago: "Lack of the self-criticism which Jesus induces is one of the reasons for the comparative failure of the Church to-day".

Appeals are already being made for Reconstruction Funds to restore the churches destroyed by war. And rightly so. But there will be no response from many without certain assurances. It will not do to build up the old waste places, to restore unwanted buildings, to use up the war memorial enthusiasm just to put things back. What sort of rebuilding is there to be and to what uses are the new buildings to be put? Are they still to be places set apart only for occasional use, where only certain voices will be heard, or where some deacons or trustees exercise all the authority? It may be said that designs of post-war churches are very different. Moderate size and convenient halls or rooms are contemplated. I notice that a plea for a more intelligent use of buildings says, "Our new buildings must be adapted for use seven days in the week, and must be suited for the purposes of a congregation that is a fellowship". This is all to the good. But the writer, the Rev. W. T.

Elmslie, fears that some of our very best will dislike it. They will; or will they be the "very best"? Will not the objection be that old one, the good driving out the best?

Assuming that these post-war churches, of different size and character, are put to new uses and not just sacrificed to pew space, there will still be the obsession, notwithstanding the highest authority, that God dwelleth in temples made with hands and that such temples must be restricted to "sacred" uses. The church itself, the inner shrine, may be reserved for worship, public and private, but there should be nothing "desecrating" in holding an ordinary meeting in it.

But there will be the clergyman, the minister, the pastor, and he will exercise his authority, no doubt often wisely. But in my submission, his quality and qualifications will be different under these new conditions. He need not necessarily be the preacher, though I cannot imagine that he would not often be, out of his experience. As an organizer he will not be expected or pretend to have all the gifts; he will endeavour to bring them out of a variety of other people. Though he may think he could have said it better, he may realize that it is sometimes more effective when it is said by them. I cannot think of any survival of the Church that does not take into account the infinite service that can be rendered by the lay man and woman.

The wreck of far too many churches, and of himself, is the preacher who was a success, but has become a failure, a run-down battery. He has never taken in while he has been giving out. Lazy in the study, impervious to hints and resentful of promptings, he has blocked the way for others and dispersed the church. We are all too familiar with such cases. But what of those who, for want of opportunity, have "died with all their music in them", those who have gone on taking in what has turned sour for want of use, those who with a little encouragement would have revealed great qualities which their modesty withheld? Organization should discover and lead forth unsuspected talent and direct it into helpful channels, and should long ago have revealed for the service of the Church what it has taken two wars to show, and what, if we are not careful, will be left to wither when this war is over. A church that is a true community of living people will contribute to and draw from all that would go on at the Community Centre, which in default of any other home it would welcome to its own buildings.

Though I am well aware that we must continue to set up separate altars and worship at different shrines, we *can* come together, and we shall not realize the full possibilities of the Church until we do. I by no means go all the way with Ruskin: "A good clergyman never wants a church. He can say all that his con-

gregation essentially need to hear in any of his parishioners' best parlours and upper chambers, or in the ball-room at the Nag's Head, or if these are not large enough, in the market-place or the harvest field''. It would be a good experience, no doubt, and many have tried it. But the place where a meeting is to be held is often of first importance. Somehow some places never bring success. There is a great deal in the venue. You could not at once transfer the oratory from Hyde Park. Goodwill takes long to create and long to die. And that is why I am so often moved to indignation that places from which so much might be said are monopolized by those who have nothing to say, or do not know how to say it, or who arrogate a function which only discharges itself in paltry achievements or ministers to those who need it not.

The lack of self-criticism of which Glover wrote, the contentment with such poor results, the setting up of such moderate ideals, are illustrated by editorial approval of a suggestion to Church Members which amounted to this:—Attend church at least once on Sunday; read some portion of the Bible daily, and pray; establish a family altar in the home; win at least one other to Christ and the Church this year; give a definite amount weekly to the Church. Compare this with the remark recorded by Lord Grey, when W. H. Page said to him that if a democracy did not respond to a great appeal, it was not that the appeal was above their heads but that it had not been lofty enough.

Do not let it be supposed that I set up a Community Centre as a substitute for the Church; though I think it would be a strong adjunct and feeder to the Church. Do not suppose that I expect every member of a class or discussion circle to qualify as a lay preacher. But I think these educational agencies and the provision of a Lending Library of religious books will stimulate intelligence. I fancy that the adherents of a Church should consist not of groups, or even cliques, as is sometimes suspected, but of rings, inner and outer, with constant effort to reinforce the inner.

Far too little consideration is given to the immense change that broadcasting has brought about. I by no means accept the easy estimates of the *millions* who are consistently listening in. But many are listening to all sorts of services, sent out from places they would never think of visiting, and many for the first time are learning something of Churches not their own. Nor is church attendance adversely affected. Quite the contrary, as in the case of concerts. Regular clergy seem to resent the innovation, unless they are amongst the favoured few invited to broadcast. I have rarely heard from the pulpit any reference to a Broadcast Service, and even when the leaders of the Church are on the air, I have heard no intimation or seen any disposition to adjust or shorten the regular service so that worshippers can get

home. And now I read Dr. James Black: "We ministers unfortunately seldom hear anybody but ourselves, especially on a Sunday". Really, Dr. Black! I should have thought there never was such an opportunity for preachers to hear and profit from one another.

I am afraid the attitude to wireless is an indication of the sort of reception the proposed fuller use of church buildings may have in many quarters. If so, increased financial support will not be justified. Those who regard fireside listening as some sort of rival to church attendance must admit that sitting in pews more or less comfortable, hearing or sleeping through long pulpit discourses, are exercises of the past, and that "Brief, Bright and Brotherly" substitutes have had only a short and not very helpful run. That there is an urge to public worship is evident most at certain times of national thanksgiving or distress, and it is pitiable that it should only be then. As a part of religious life assembling together can never be displaced, and to hear the Word fitly expounded will always draw a reverent congregation. But there are other purposes for assembling, other services to be rendered to one another, other voices that should be heard, and all these must come into the community of the Church.

But I who write this in appeal for a New Order have many treasured memories of the Old. Though as a young man rather critical of the comfort, material and spiritual, of many later Victorians, I greatly appreciated the full flow of prosperous Nonconformity and the influence of the Nonconformist Conscience in the State. There was, to an outsider, something smug and middle-class about the family pew. But what an impression the great pulpits of those days made upon youth, not yet written with a capital "Y". When Gladstone went to hear Spurgeon, and Spurgeon could write with joy to "a Premier who believes in righteousness". The lion-headed Parker, with his never-forgettable exaltations and denunciations, to be followed in such contrast by the youthful but white-haired R. J. Campbell; the indomitable Clifford, who roused the country both from pulpit and platform, but never confounded the two. From these and others I felt that deep emotion that comes in great gatherings touched with that mystic chord which the memory yet swells. And these great occasions there will always be, when there are those to call them forth. Nor must it be forgotten that all over the country there were to be found, and still are, large and small, often gaunt and unprepossessing buildings, with queer names from local associations or memorials to past worthies, where chapel life was very close to family interests and maintained only by sacrificial offerings, where sermons from long-established or visiting preachers swayed and kept faithful often rather self-centred congregations. A

life-time might pass without attendance at any regular service in any other place, the price of fidelity to one's own. Those who strayed were looked upon as erring and suspected of contemplating desertion. Dr. Vaughan Williams has recently recalled that the tune which Elgar pronounced the finest in English hymnody was not by any famous composer, written for Abbey or Cathedral choir, but by William Shrubsole for Miles Lane Chapel. "What a picture it calls up! . . . Strength which arises direct from the spiritual needs of that great middle class which is the salt of England's earth".

For the growing and different needs of our time we must plan and prepare. While I feel that the days of immense churches, with vast congregations of listening people, held by perfervid oratory and engaging in rapturous and emotional hymns, have gone, I am equally certain that smaller congregations do not want to hear spoken essays, to join in religious debate, or to be enlightened by Brains Trusts, instead of public worship. The emotions must be stirred, the depth must be touched as well as the tumult, and by the preaching of the Word of God the souls of men must be nourished as well as their minds stimulated. They must be quickened in spirit to learn to hold the truth that makes man free.

So, to sum up my suggestions:

I wish to see the Churches, and especially the Free Churches, not waiting till after the War or for Reconstruction, placing their organization and their buildings at the service of the community, and in return receiving new life for their spiritual work.

I wish to see a far heartier co-operation invited and encouraged and prepared for the lay man and woman in the service of the Church, and that service, organized by the one now called minister, and too exclusively the preacher, extending within the remodelled church walls but ramifying in groups and cells, discussions and intellectual activities, all over the district (as Dr. Johnson's father, by his bookstall, "propagated learning all over the diocese" of Lichfield).

And in due time, largely because of this inter-communication that this work will produce, I expect to see a far more generous co-operation between the various Churches themselves, founded upon a knowledge of the principles and the virtues, the varying preferences and peculiar gifts of one another, and a consequent inflow from all sorts of channels, to differing degrees of relationship, of those who remain aloof rather than hostile and of those whose hostility is turned by what they see done and not by what they hear preached.

CHRISTIANS IN WARTIME

By the Rev. Edward Bragg, British Guiana.

Recently a number of the recognized leaders of the American Church were asked to compose prayers which could be prayed unitedly by Toyohiko Kagawa of Japan, Martin Niemöller of Germany, William Temple of Canterbury, and Ernest Tittle of the United States. It was discovered that there were prayers these four Christians representing the warring nations could pray without any embarrassment to themselves or to the Almighty. No such situation arose as that contained in the story which comes to us from the Rabbis of the mother who had two sons, one a gardener and the other a potter. The gardener said, "O mother, pray God for rain to water my plants". The potter asked, "O mother, pray God for sunshine to dry my pots". In this imaginary prayer-meeting not one of the four prayed for victory for himself or his country or his allies. The victory for which they could pray was the victory of God's righteousness. I quote from two of the prayers:

> O God, with whom are the issues of every human conflict, hasten the triumph of right. Set in motion those unseen forces which will fulfill Thy purposes of grace for the world. We see only in part and plead for the right as we see it; consider our longings and hearken to our cries; but do Thou, who seest all things as they are, bring order out of this confusion, good out of evil, and lead us into peace.
>
> Purify the motives for which our people sacrifice their lives. Purge them of all selfishness and self-interest. Break the might of all those who, without regard to Thy righteousness, would shape the world after their own likeness. Strengthen all those who tremble to belong to a world in which Thy fear would be banished from high places, and who struggle, dim though their vision be and imperfect their endeavours, for a world where righteousness would reign. And may the end of this strife be a victory for Thee, O Lord. And the peace, when at length it comes, may it be truly Thy peace, marked by Thy justice and enduring through many generations.

These prayers set me thinking of sermons, and I wondered whether I could make a sermon which could be preached by the same four representatives of the warring nations, a sermon which could be preached by each without any alteration (save, perhaps, for some of the illustrative matter), to which, at the end, each could utter a fervent Amen.

Now not all the sermons I have made since the war began could be preached in Germany and Japan, England and the United States, simultaneously. I have said some fairly derogatory things about our enemies, and I do not take them back. I have not minimized the evils which are massed against us, and I have repeatedly spoken of what we are fighting for. I am no pacifist in this present conflict. I realize only too well what is at stake and what appalling misery and darkness would encircle us should our enemies win; how it would be the death-knell of liberty, the loss of all the things we hold most dear, the suppression of our very Christian faith. For me, with Bishop Hensley Henson, this conflict is a crusade in the dictionary meaning of that word: "an aggressive movement or enterprise against some public evil, or some institution or class of persons considered as evil". There can be no hope of the kind of world the Christian has in mind, a world where God shall be all and in all, where

> Man shall love man, with heart as pure
> And fervent as the young-eyed throng
> Who chant their heavenly psalms before
> God's face with undiscordant song,

if the Axis powers gain the ascendancy and dominate the world.

I have said all this to show that even with my militaristic views it is still not impossible to make a sermon which could be preached by the four great Christians already named.

My first point is that Christians in war-time should seek to know the truth and nothing but the truth. This is not so easy as it sounds. In war-time a great deal of the truth is not revealed, it is purposely concealed. Sometimes only half-truths are released, and frequently rumours of one sort and another are spread and circulated, rumours without foundation and void of fact, with the sole object of arousing hate and bitterness. This happened in the last war, and we are far from being free from it in this. In the last war an English paper printed a story about a Belgian child whose hands were cut off. When the story was read by Queen Alexandra she sent a telegram to the editor and asked that the child should be sent for. She received the reply that the child had fallen sick, was in hospital, and unable to travel. The Queen sent back to say that when the child was able to travel she should be sent to London and would receive special care. Nothing happened. When the correspondent who had written the story was near to death he confessed that he had made it up. It never happened.

That was then. Is it any better now? The following stories will make answer. At the beginning of 1942 the hospital ship *Mactan,* carrying wounded men from the Philippines to Australia, was reported to have been attacked nine times in a single day by

Japanese bombers. Not until three weeks after it had arrived safely in Australia was it made known officially by the Red Cross authorities in Washington that the *Mactan* "was not bombed or molested in any way" on its journey.

Within a fortnight or so another falsehood was printed in the press and broadcast over the radio. It was that a report from Chungking stated that all the American missionaries on Hainan island had been massacred. Later the Department of State informed the Presbyterian Board of Foreign Missions that "there is no foundation to rumours regarding the massacre on Hainan island of all American missionaries".

Again, the newspapers had it that German Lutheran missionaries working in New Guinea had been treacherously acting as guides to the Japanese forces invading that island. They were said to have developed a network of airdromes and to have operated radios and to have influenced the natives. Then came the answer from the secretary of the International Missionary Council: "Upon the outbreak of war in September, 1939, all the German missionaries in that part of New Guinea were interned, with the exception of one, who escaped by the mission's airplane to the neighbouring territory under the government of the Netherlands. These German missionaries have been in an internment camp in Australia continuously since September, 1939. The German missionaries in Netherlands Indies were all interned on May 10th, 1940".

These are sufficient illustrations to show how in war-time lies are deliberately manufactured to foster suspicion, to engender hate, to make us say, "See, what devils these enemies of ours are!" But the Christian in war-time will not believe everything he hears. Truth to him is much more precious than falsehood. He does not need to be fed on lying propaganda and false information. The truth alone shall make him free.

The tragedy is that the corrected versions of the atrocities never completely obliterate the original stories. The original stories stick, and long before the truth is out the atrocity yarns have done their evil work. And there is another reason why falsehood is disseminated in war-time. Some people like it. They relish blood-curdling happenings. They could not fight a war if they did not have these stories to work them up and egg them on. Their aggressive energy would peter out. If I cannot wage a war without the help of lies I should not wage it at all.

I know that not all soldiers are perfect gentlemen, that in war-time many evil and dastardly deeds are done. No war has yet been fought in which atrocities have not been committed. We cannot be blind to it all, but then we must not deliberately blind our eyes to facts, and the Christian will not be satisfied with any-

thing but the true facts. And even when it appears that some atrocity story is true beyond the shadow of a doubt, we must be careful not to allow it to drive us to the conclusion that it is typical of the whole race by whose members it has been done. That would be as ridiculous as to conclude that because someone here in British Guiana committed a murder the other day, therefore all British Guianese are murderers.

For the Christian there is still the commandment from which he cannot escape: "Thou shalt not bear false witness". It must never become for us a dead letter, or a sort of museum piece in the realm of morals.

> Truth, be more precious to me than the eyes
> Of happy love; burn hotter in my throat
> Than passion, and possess me like my pride;
> More sweet than freedom, more desired than joy,
> More sacred than the pleasing of a friend.

That must always be the Christian's prayer, and if, as is so often the case in war-time, the truth is hard to come by, we can wait, for truth cannot be forever hid. Sooner or later it comes into its own, and in its light shall we see light.

Secondly, Christians in war-time must show the Spirit of Christ. Even if we are, as nations, at one another's throats, there will still be plenty of occasions when we can act like true disciples of our Lord. An eye for an eye and a tooth for a tooth will be the guiding principle of most. It is the creed of many even in peace-time, but the Christian, in peace or war, has not so learned Christ. If you say it is impossible to think save only in terms of retaliation and reprisal, I deny it and offer the following incidents to bear me out. On his return to his native land Haile Selassie declared:

> To-day is a day of triumph and rejoicing. Let us rejoice then, but in the spirit of Christ. We must not return evil for evil. Let us not practise the atrocities that the enemy, even in recent days, has committed against us. Let us not cause shame to Ethiopia by acts worthy of our enemies. I will see that the Italians that remain are disarmed and receive a safe-conduct for the place from which they came.

Now there was no necessity laid upon Haile Selassie to have acted thus. His people had undergone untold suffering, and he could have inflicted a similar suffering on those held captive in his kingdom. By various means he could have made them pay to the uttermost farthing. But he did not succumb to such a temptation —and a big temptation it must have been; he turned the other cheek, he walked the second mile, he demonstrated his discipleship. When such a spirit is more abroad in the earth we shall not be far from the Kingdom of Heaven.

Here is another story, which comes to us from Gracia Booth, a

Quaker who has been taking an active part in aiding the Japanese who have been evacuated from the Pacific Coast of the United States. An American mother became a good friend of a little Japanese woman from whom she had purchased all her fruits and vegetables for many years. They each had a son. These boys played together, went to school together, grew to young manhood together. When the American-Japanese war broke out in December, 1941, the Japanese father was interned and the boy went away to work on a farm. The boy of the American mother joined the United States Navy. The two mothers were now drawn still closer together. Then came Pearl Harbour, and shortly afterwards a telegram informed the American mother that her only son had been killed in action. What did she do? She made straight for her Japanese friend, broke the tragic news of the death of her boy, embraced the little woman and said: "Oh, my dear, I could not wait to tell you that you are in no way to blame, nor are your people. War killed our boy as it will kill many of your Japanese boys, and neither you nor I can help it. I still love you as I always have, and need you more than ever. For always I am your friend and you are mine, no matter what our governments may do". "And there", comments Gracia Booth, "and there among the lowly cabbages and carrots, the apples and the oranges, in a busy street half a world away from Bethlehem, the Christ was born anew and another shining star arose to guide men and reassure them on their way".

Or listen to this appreciation by the ministers of Santa Barbara, California:

> For two generations you (the Japanese) have been a valuable influence in our community. By your industry, intelligence, friendliness, and sincerity you have won the respect and love of your neighbours. You have added greatly to our resources and to our moral and religious culture. The tragedy of a war between our country and Japan which is not of your making nor of your choosing makes it necessary that we be separated for a time, but we assure you that our friendship has not been disturbed. We share alike the feeling that this war has been brought upon us by forces beyond our control, but we mutually resolve that it will not be permitted to shatter our fellowship. May God keep you safe and return you to us unharmed in body, mind and spirit.

The other day some survivors from a torpedoed vessel landed in Georgetown, British Guiana. The ship was sunk by a German submarine one afternoon and the survivors were picked up by a passing ship just over a day later. They told how a single torpedo had been fired at the ship, how they scrambled into the life-boat, and how the commander of the U-boat had asked them whether they were all right and had enough food on board. The survivors

answered, "Yes". The commander then set them a course for the nearest land, and the submarine dived away. I am glad to say that the local paper, on hearing the story, had grace enough to give the incident a headline which ran: "Story of Kindly U-Boat Commander". It appears, then, that even in war our enemies are not all horrid and cruel, merciless and revengeful; that it is still possible to manifest the spirit of Christ.

Not one of us is perfect. Not one single nation has an absolutely spotless record. Let us confess our sins, the sins of our respective countries. There is enough for all of us to weep over. I cannot refrain from quoting some lines from Kagawa's poem, "To Tears":

> Ah, tears! Unbidden tears!
> Familiar friends since childhood's lonely years,
> Long separated we,
> Why do ye come to dwell again with me?
>
> Your scorn I must accept,
> But I'm no coward; pray heed ere more ye've wept;
> I love Japan so fair,
> And China too; this war I cannot bear.
>
> Like Christ who bore our sins upon the Cross,
> I, too, must bear my country's sins and dross.
> Land of my love, thy sins are grievous to be borne,
> My head hangs low upon my form forlorn.

That more guilt is attached to some than to others I would not deny; but some guilt attaches to us all. We must ask to be forgiven of that guilt whether it is great or small. Not one of us must act as if he only is all right and the others all wrong. Alas, alas, in no country were the Christians strong enough to restrain the militarists. We are at war, but that must not stop us from praying for the day when the conflicting countries will be harmonious in the name of Christ, when they will be bound by golden chains about the feet of God.

In and after the last war there was far too much bitterness, resentment, and revenge. We must not make the same mistake again. We Christians can prevent that if we wish. We must prevent it. Resolutely we must banish bitterness. God can do much with those who have passed through the fires of suffering. I do not think God can do anything with those whose hearts are full of hate.

The word of Scripture cannot be silenced. "If any man have not the spirit of Christ he is none of His". And, says the Apostle writing to the Philippians, "Let this mind be in you, which was also in Christ Jesus".

And lastly, Christians in war-time will prepare for peace. One

day—and, please God, may it be sooner than any of us dare to hope—the war will be over. The day of victory will come and there will be peace. But what sort of peace shall it be? Not, we trust, the kind of peace which is just a temporary cessation of hostilities. We had that last time. This time it must be different. This time when we lay down our arms it must be in such a way that we shall never lift them up again. If we wait until the war is over it might be too late to determine what sort of peace it shall be. We might, we probably shall, be too weary to bother with anything then for a while. We have to begin to think and plan and work for the New World right now. Obviously things will not be straightened out overnight. The war will not be over one day and the New World Order ushered in the next. Each country will be battered and bruised and bleeding. The whole world will be utterly fatigued, perhaps on the verge of collapse. That is why it will be too late then to hope to put right everything that is so wrong.

André Maurois tells us that once he accompanied Marshal Lyautey, the conqueror and organizer of Morocco, on one of his tours of inspection. The Marshal was interested in every aspect of his kingdom, from the welfare of the poor to the enterprises of the rich. One day, as they were riding through a forest of gigantic cedars, they came to a spot where a storm had uprooted a great many trees. The natives had cut and taken away most of the fallen wood so that there was a large open space. The Marshall called the Director of Forestry and said: "Look here, you will have to place new cedars here". The Director smiled. "Plant new cedars, sir? But it takes two thousand years to grow one of those trees". The Marshal paused a moment. "Two thousand years? Two thousand years? Well, then, we must begin at once".

The problems facing our statesmen and politicians are going to be enormous. They are going to be so terrifically large as to be staggering and frightening. But their very size must not make us shrink. Just because they will be enormous we must begin at once.

Just as plans are already under way for a new Coventry Cathedral, just as architects are at the moment busily engaged in planning new cities and towns to replace those which have been blasted by bombs, so we must visualize the kind of world we want to see rise from the ruins of the old, and begin without delay to make our plans and lay the foundations.

I say "we" because this is a matter not alone for statesmen and politicians. It is a matter for Christians. It is a matter for the Church. The Church must prepare the way and give the needed sense of direction. Not all Christians, of course, have either the sense or the ability to get under way with the rebuilding, but Christendom is not without its able leaders and advocates, and they must not fail the world at this time.

Not one country will be prepared to go back to the old order of things. In no country was the old order good enough. The old order changeth yielding place to new; but this is not an automatic process. It has to be aided, and Christians are the persons to give that aid. "To what", asks Dr. W. E. Sangster in *The Christian had Wings,*

> to what, then, as thoughtful men and women can we commit ourselves as being an adequate way of securing the new world of our dreams? Surely this: the Christian way of transforming the existing order under God's direction and according to God's plan. Not bloody revolution, not supine complacency, but guided transformation. This is the robust faith we have: that God, who desires this infinitely more than we do, will lead us in the mighty project he holds before our eyes and bless our consecration with divine wisdom and power.

As Christians we can never be comfortably pious. Our business is to be piously uncomfortable with things as they are, and we must make it uncomfortable for all those who would deny to mankind the blessings of a way of life as held up before us in the New Testament.

It is not to be supposed that a particular form of government is necessarily the best at the moment for all countries. Yet whatever form is adopted it must never be forgotten that God has made of one blood all nations of the earth, that He is the universal Father, and His family includes all the sons of men of whatever class, colour, creed, race, or nationality. And laws and relations must be made in the light of that revelation.

Unless this is constantly emphasized there is grave danger of it being forgotten. Isolationism, exclusive national policies, and the rest must go. More than goodwill is needed to carry into effect such a programme. Just how empty and barren goodwill can be is illustrated by the story of the Scot who went to his lawyer to make out his will. He left £2,500 to this person, £2,500 to that, £5,000 to another, and so on. "But, Mr. So-and-so", said the lawyer, "I don't believe you have all that money to leave". "Oh", replied the Scot, "I know that as well as you do, but I just want to show them my goodwill". Goodwill must be backed by good deeds. John Drinkwater knew that when he prayed:

> Give us to build above the deep intent
> The deed, the deed.

Last time thousands said the Church let them down. I do not know. I do know that after the last war the Church lost prestige, it lost a following, it had no vital message to grip the masses. Thank God, it is still not too late for the Church to arise and play its part nobly in this.

Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No, rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time.
The earth with all its fulness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime.

Mr. Jasper H. Stembridge, the Oxford University geographer, aptly describes *A Portrait of Canada* (Oxford Press, 10s. 6d.) as "the simple record of a visit". Mr. Stembridge paid his first visit to Canada early in 1939, and naïvely he chronicles the impressions most travellers incorporate in their letters home in a way that endears him to us. He was fortunate, however, to be able to leave the beaten track—Halifax, Quebec, Montreal, Ottawa, Toronto, Winnipeg, Banff, Jasper Park, Vancouver, and Victoria—and to see something of primitive life in Northern Ontario. Gold, nickel, lumber, grain, oil—about the production of all these, and about the people engaged in it, he chats in interesting fashion. His camera has enabled him to add to the book's value by many illustrations.

Dr. Edward Thompson's *The Making of the Indian Princes* (Oxford Press, 20s.) has the appearance of a book which has lacked final revision. We have strange punctuation, "whose" following a semi-colon, a section about Sir George Barlow headed "Sir Thomas Barlow", expressions like "formed a mutual kindness", and introductory chapters where we cannot see the wood for the trees or distinguish trees from undergrowth. More serious is Dr. Thompson's refusal to make any concession to the ignorance of his readers; there is no map of India, and terms such as *vakil, nautch, chauth,* and *deshmakh* appear without explanation. This is the more to be regretted, as the description of the campaigns of the three wars between 1799 and 1819 is admirably done, and the point that those years were decisive in the establishment of paramountcy and the fixing of the status of the princes convincingly made. There is a vigorous chapter on the ordinary soldier, where Dr. Thompson writes with passion about punishments—flogging and the death penalty. The great figures of the period live in these pages—the Wellesleys, Metcalfe, Malcolm, Munro, Minto, and Ochterlony.

Miss Dorothy Hogg's India: *A Plea for Understanding* (Clarke, 2s.) may be described as "the mixture as before". With many quotations from *Harijan,* Miss Hogg argues that Gandhi is a great man, of which we have no doubt, and that a new approach to the Indian problem is called for, with which we cordially agree. But constructive suggestion as to what the next step should be there is none.

CONSCIENCE IN THE MAKING

By the Rev. A. H. Moncur Sime.

The definitions of conscience are numerous and varied, ranging from the simple dictionary term "the moral sense which determines right and wrong" to the more philosophical predicate "an original faculty of the soul for discerning the difference of ethical rank among conflicting motives or springs of action".

In popular usage conscience is commonly understood to speak with an authoritative voice in the heart of man on the moral quality of his individual actions. This naturally implies that every such act has an objective or intrinsic value, good or bad, which conscience may be said to discern, presumably in like manner as the eye values an object or scene or as the ear perceives and values sound.

We ought to point out that there is nothing "absolute" in the faculty of conscience. Very serious blunders in ethics and theology have been made by refusing to realize that conscience like everything else in man is a growth. Those who accept the theory that conscience is a divinely implanted organ or faculty which tells man what is right and what is wrong, and impels him to do the right, can always find a justification for any line of action on which they are strongly set. They have only to assert that their conscience approves or urges to such a course; and they refuse to entertain any alternative. They forget that the world-conscience has had its youth when it made many mistakes and false moves which the grown-up conscience of our manhood days has to make allowance for and set to rights.

Conscience is the correspondence of our individual feeling with a common outside standard which is continually rising. Montaigne states quite dogmatically that the laws of conscience which we pretend to be derived from nature proceed from custom. Whatever theory we adopt regarding the nature of conscience and the method and scope of its operations, almost all ethical teachers are agreed that this active principle in the soul tells a man in face of two moral alternatives which is more in harmony with the moral law which exercises control in his nature.

> My conscience hath a thousand several tongues
> And every tongue brings in a several tale.

The moral sense (of which conscience is a vital part) of course requires training, and such training proceeds by stages; it is never complete. The Archbishop of Canterbury in his Gifford Lectures,

Nature, Man and God, emphasizes the danger of trusting to the approbation of an untrained conscience, or (still more) its acquiescence:

> When conscience condemns an act, there is likely to be something wrong with that act; but that conscience acquiesces or even approves is not convincing evidence that all is right with the act.

Conscience is, in one part of it or in one aspect of it, the existence within our minds of those judgments which acquire a permanent hold upon us, which become, as one may say, secondary instincts; or, in another aspect or part, conscience is that which says, "I ought to do so and so". And in the last resort our moral judgments are the result of directing our reason to moral questions.

It is a universal property in moral natures, when wisely educated and trained, to feel bound to keep faith with their highest trusts and deepest beliefs. Define it how we please, we arrive at practically the same result, namely that enlightened reason and not external authority, be it from Pope, Council, or Protestant Bible, is that by which man determines his real opinions and his vital conduct. The sacredness of our ethical sanctions does not depend upon their origin. Whether the moral law (as we know it) was a supernatural endowment of man or whether its existence is due to the mutual experiences of man, is of historical interest but of little practical worth to humanity. Whether our moral notions have come in a natural order by evolution from lower feelings, and as such are the slowly created accretion of untold ages, is of importance as part of a much larger inquiry, but does not touch their present worth. What concerns us intimately and vitally is their validity, and in consequence, their obligation: Are they or are they not true, valid? If true, they carry their own sanctions with them, however they may have been derived: Truth sooner or later becomes independent of the way in which it first reached the minds of men.

It has been the custom with a certain class of thinkers and teachers to set up a distinction between speculative truth and matters of conduct. But there is no necessity to break up the unity of mind, and set one part to do one thing and one part another thing. Whether it be in forming opinions on speculative truth or rules of conduct the reason must always be employed. External authority has its use, an important and appropriate use; but not as against reason—rather subject at all times to reason as one of the materials which reason uses wherewith to form its judgments: enlightened reason must be the final arbiter on all questions which can rightly and naturally be addressed to it. Conscience may call to its assistance in deciding questions of ethical import many aids —the Church, the Bible, a group consensus on a certain number of

truths—but no external authority, however venerable or sacred, can supersede reason:

> Sure, he that made us with such large discourse,
> Looking before and after, gave us not
> That capability and god-like reason
> To fust in us unused.

Far too long have we been taught that the first duty of man is obedience—unreasoning obedience as often as not—to some external authority whose decisions on ethical questions are beyond dispute. No room is left for the exercise of conscience, whose distinctive function it surely is to point out to the individual the difference between right and wrong, and to assign limits to the gratification of our various desires and passions. Sometimes the Church, at other times the State, and again, a certain section of society, may step in to stifle the voice of conscience in the individual almost as soon as it seeks to make itself heard. How can the individual possibly have or keep control of his conscience when he is taught from his youth up that the truths and convictions which he most needs for his life must be accepted from the associations which have rights over him.

It would be impossible to exaggerate the moral evils which follow from the suppression of individual responsibility. Everyone, from dawning youth onwards, should be encouraged to think and judge for himself and herself on all ethical questions. They should be told that within them are the powers that call for moral guidance and training; they should be warned that it is not in the power of any outward authority to fashion their real selves, but rather in the control and direction and power of the passions, judgment, and reason residing within their own souls.

While conscience may be an original faculty of man by which he is able to discern the difference of ethical quality in motive and act, it is abundantly evident that every ethical judgment is relative, and involves a comparison of two terms. Every ethical decision is in fact a preference, a choice of one act as higher and more adequate than another. Wordsworth somewhere says that victory for the highest desires in the regions of the mind and soul is most sure for the one, who, "seeking faith by virtue strives to yield entire submission to the Law of Conscience — conscience reverenced and obeyed". All this implies cultivation of the moral sense by which we form right judgments, and perfect liberty for the exercise of the individual will to make virtue the supreme law of life.

The consequence of supplanting conscience by obedience to some external authority, and placing the latter in the first rank of the ethical virtues must inevitably lead to the creation of a large

number of false duties which can only further burden the already weakened conscience, and create obligations which no effort can possibly continuously discharge. From the change-over of authority from the individual conscience to an external authority of one kind or another there is bound to ensue an enfeebled moral sense or an intense discontent with self; either indifference to all moral claims or a reproach which scourges the will for its inability to meet the demands of duty. Milton says right truthfully:

> He that has light within his own clear breast,
> May sit i' the centre, and enjoy bright day;
> But he that hides a dark soul, and foul thoughts,
> Benighted walks under the mid-day sun;
> Himself is his own dungeon.

Hamlet, you remember, asks the question, "Canst play on this flute?" meaning human nature with its many and varied stops; and he indicates the type of man who can play on the harp of life tunefully and in rhythmic measure with the onward and upward march of humanity:

> . And blest are those
> Whose blood and judgment are so well commingled,
> That they are not a pipe for fortune's finger,
> To sound what stop she pleases. Give me that man
> That is not passion's slave, and I will wear him
> In my heart's core: ay, in my heart of heart.

An excellent answer to all who are concerned with questions of conscience is summed up in a single sentence of Walter Pater's, and it is an eminently practical and comprehensive one: "There is a music in the affairs of men, in which one may take one's due part, which one may spoil".

Is it the function of a criminal court to punish an offender or to reform him? Was the Judge (Sir James Fitzjames Stephen) speaking wisdom or folly when he said:

> I think it highly desirable that criminals should be hated, that the punishments inflicted upon them should be so contrived as to give expression to that hatred . . . the proper attitude towards criminals is not longsuffering charity of mind, but open enmity; for the object of the criminal law is to overcome evil with evil?

Mr. Claud Mullins, whose newspaper appearances from time to time have made him as well known as any magistrate in the country, is decidedly on the other side. He is strongly of the opinion that many offenders need and benefit by psychological treatment, and in *Crime and Psychology* (Methuen, 8s. 6d.) he gives examples from his case-books to prove his point. Court procedure and tradition often stand in the way of the application of the methods Mr. Mullins desires to employ, and he outlines—in a convincing manner too—the kind of reforms that are necessary. One need not believe that psychology is a cure-all to see that this is an important book. Its author should ask the psychologists why he avoids "a" and uses "e" (pp. 73 and 208).

DEVELOPMENTS AND EXPERIMENTS

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE GROWTH OF MISSIONARY CO-OPERATION IN MADAGASCAR.

By the Rev. J. T. HARDYMAN, M.A.

A STRIKING characteristic of missionary work in the present century is the rapidly growing co-operation between the major missionary Societies of the world. Madagascar, where some of the greatest successes of modern missions have been achieved, has not been backward in this respect. The thirtieth anniversary of the first Inter-missionary Conference, which was held in Tananarive in October, 1913, forms a suitable occasion on which to make a short survey of the progress of missionary co-operation and of the movement towards a United Malagasy Church since Protestant missionary work was begun in Madagascar a century and a quarter ago. Such a survey reveals how the missionary Societies, after a preliminary period when planning was largely an individual matter, gradually drew together, this process being due partly to pressure of outward circumstances and partly to an inner movement within Christianity itself; and it reveals also how the wise policy followed in the training of the Malagasy Christians has made them conscious, not so much of denominational differences as of being Christian in contrast to non-Christian, so that a strong desire for a United Church has developed among the Malagasy themselves.

For the purposes of this account, the century and a quarter may be best divided into three periods of unequal length; first, the time of the Hova monarchy; secondly, the early years of the French administration; and thirdly, from 1913, the year of the first Inter-missionary Conference, onwards.

I. *The Period of the Hova Monarchy, 1818-1895.*

Protestant missions were founded in Madagascar in 1818. A good omen for future harmonious co-operation and for the wise training of Native Churches was provided by the broad basis of the founding Society, with its Fundamental Principle—to send "not Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call

into the fellowship of His Son from among them to assume for themselves such form of Church government as to them shall appear most agreeable to the word of God". Since the London Missionary Society came to hold so prominent a position in Madagascar, the influence of this fundamental principle on the growth of a Malagasy Church has been of the greatest importance.

For the work in Madagascar financial help was given by the Quakers and by the Welsh Calvinistic Methodists; and various schemes were drawn up by the English Methodists for undertaking work in Madagascar (in an area in the south-west, far removed from the L.M.S., who were established on the central plateau of Imerina). But these plans were never implemented. Thus the question of missionary co-operation did not arise in practice.

When, however, work was renewed in 1862, after the persecution, the very success of Christian witness in Madagascar and the widespread sympathy aroused among churches of all denominations produced a new situation. Societies representing other Christian traditions wished to begin work in Madagascar. Relations at home between the various Societies were close, though perhaps not to quite the same extent as at the formation of the L.M.S.; but the wide agreement in missionary policy is evidenced by the report of the united Conference at Liverpool in 1860. In 1864 came the S.P.G. and the C.M.S. (the latter, however, retired after a few years), in 1866 the Norwegian Lutherans, and in 1867 the Friends' Foreign Missionary Association (at first only for educational work). Further additions were the Norwegian Lutheran Church of America in 1888 and the Lutheran Board of Missions in 1893.

In this first period there should be noted, first, the rapid spread of Christianity among the dominant Hova tribe, whose authority extended over a large part of the island; and the strong position of the L.M.S. in relation to the Government, an influence largely due to the gratitude of the people for the work of the pioneer missionaries. In 1869, following the lead of the ruler, a mass-movement to Christianity took place among the Hovas and among tribes where their influence was especially powerful. In many places the Hova officials insisted on the Malagasy adopting the "Queen's religion", that is, the Christian faith as mediated by the L.M.S. For a body of missionaries mainly of Independent origin, the Society attained a position of striking influence in the direction of the affairs of the Hova people: the rulers themselves were the products of L.M.S. schools. While the L.M.S. missionaries were with difficulty preventing the secularization of Christianity and the establishment of a State-controlled Church, a loud outcry was raised in England about the so-called "Nonconformist State-Church of Madagascar", but to this the missionaries made effective reply. The ambiguity of the position of the L.M.S. was to some extent a hindrance to co-operation, especially with the Anglicans.

Secondly, while the L.M.S. occupied this commanding position in Imerina, the heart of the island's life, there were five other Societies also at work in Madagascar. The Societies fell into three groups: the L.M.S., closely associated with the F.F.M.A.; the Lutherans; and the Anglicans. There was a certain amount of overlapping; but in general the Societies occupied different areas, though these were not clearly defined. Goodwill existed between the members of the different Societies; this may be traced not simply to the recognition of each other as fellow-Christians, but also to a common love for the Malagasy and a common interest in all things pertaining to Madagascar. At that time the island was largely unknown.

Many of the missionaries were competent anthropologists, philologists, ornithologists, *etc.*, and they joined with eagerness in the common task of exploring and making known the island of Madagascar. Their researches were published in the *Antananarivo Annual,* which was founded and published by the L.M.S., but whose contributors included members of all missions. This co-operation in Malagasy research should not be overlooked as a factor of importance in both arousing and maintaining personal goodwill between missionaries of different traditions from Britain, Norway, and America. This personal goodwill considerably smoothed the path of missionary co-operation.

In actual missionary work there was as yet little real co-operation, except in two ways. There was, first, the closest harmony between the L.M.S. and the F.F.M.A., known as the "sister-Societies". In 1874 an important conference was held of the missionaries of both Societies. The Report, containing the addresses and resolutions, lays down the principles of the missionaries in Madagascar in dealing with the manifold and difficult problems caused by the overwhelming influx of people into the churches in 1869, the inevitable consequences due to the lack of trained teachers to instruct them in Christian life and doctrine, and the impossibility of the few missionaries adequately supervising the whole work. The other main instance of co-operation is that delegates from all the Societies sat on the Revision Committee appointed in 1872 for the revision of the Malagasy Bible. This translation is, most appropriately, one of the finest products of co-operative Christian effort in Madagascar.

Thirdly, a strong basis for a future United Church was laid in the organization known as the Isan-enim-Bolana (the Six-Monthly Meeting). This was formed in 1868 as a meeting of the churches under the direction of the L.M.S., its stated aims being to meet for worship, to promote unity between the churches, to consider matters of common interest, and to join in the extension of Christianity. The I.E.B. soon became a Malagasy Home Missionary Society, sending out its own Malagasy missionaries (under the supervision of the European missionaries) to outlying parts of the island. Perhaps one of the greatest sources of strength in the I.E.B., in its contribution to a United Church, lay in the attempt to engage in united *missionary* work, which made the Christian Malagasy realize a common responsibility to their heathen compatriots.

This early period in the days of the Hova monarchy was one in which small Christian forces occupied such areas in the island as they wished. Though there was mutual goodwill, they did not join in any unified and comprehensive scheme for the evangelization of the whole of Madagascar. The L.M.S., largely for historical reasons, held a position of unusual prominence and power. But the Societies were not concerned simply to perpetuate their own western forms, and the foundations were being well laid for a true Malagasy Church, with a real sense of churchmanship and a realization of Christian responsibility.

II. *The Period of Early French Rule, 1895-1913.*

The second period, that of the early years of French rule, saw many changes in the conditions of missionary work in Madagascar. This changed environment had its own effect on the growth of co-operation.

Tananarive was captured by the French in 1895 and Madagascar became a French colony. For the missionaries the situation was complicated by political and national factors. Britain and France were on very bad terms. It was maintained that loyalty to the new *régime* involved the acceptance

of Roman Catholicism on the part of any who considered themselves Christians; adhesion to any form of Protestantism implied favour towards Britain. To try to relieve the situation the *Mission Protestante Française* sent missionaries in 1897; these took over much L.M.S. work.

The possibility of the L.M.S. churches, with their modified Independency, becoming a State Church passed away with the collapse of Hova rule. No longer was it a matter of one Society enjoying special royal favour and exerting unusual influence. Rather was it a question of the continuance of missionary work by any Society. The fair mind of General Galliéni removed early misunderstandings. But the first decade of this century, when the Governor-General of Madagascar, M. Augagneur, was a professed atheist, brought the danger that the State, so far as it had it in its power to do so, would suppress all work undertaken by European missionaries and strangle the life out of the Malagasy churches and schools.

Those years of great difficulty had two important effects on the course of Christianity in Madagascar. Within the Church they proved a winnowing of the Christians after the years of favour from the Hova rulers; the Church was driven back to the fundamentals. A smaller but stronger and purer Church was left. Also, those years brought the missionary Societies more closely together. In the face of the militant atheism which attacked all alike, and in view of the deliberate attempts to revive heathen practices and create divisions within the churches, the Societies inevitably drew closer. They united, *e.g.*, in courses of apologetic lectures; as far as possible they consulted and acted together in educational matters and in dealings with the authorities.

Even after M. Augagneur's departure in 1910, the churches were subjected to a new form of attack by the attempt to suppress Annual District Meetings, Christian Endeavour Societies, and other meetings, on the ground that they were not for the purpose of worship alone and hence might be classed as subversive gatherings of Malagasy. Strong representations were made to the officials in Madagascar and in Paris. The outcome was a Decree on Religious Liberty in Madagascar (1913), which considerably clarified the situation.

In this second period, the changed political conditions and the persecution of Christianity by the State brought Christians together by the sheer pressure of outward circumstances; they came to realize more clearly how the Church stands over against "the world".

But in the middle of these years of difficulty a new movement was being born: 1910 saw the meeting of the Edinburgh Missionary Conference, which quickly bore fruit in all parts of what was then known as the "mission-field".

III. *The Period of Planned Co-operation, 1913 onwards.*

In Madagascar the Conference (attended by two Madagascar missionaries) bore a two-fold fruit. A meeting in London in 1912 decided to send to Madagascar a combined deputation of nine members from the L.M.S., the F.F.M.A., and the M.P.F. to survey the new situation. This deputation called the First Inter-missionary Conference, held in Tananarive in October, 1913, when all the seven Protestant Societies were represented. This Conference marked a turning-point in the history of missionary work in Madagascar and signified a new policy in the work of all the Societies as they realized increasingly the oneness of their task in the evangelization of the island. The popular Report written by the Deputation was entitled

Madagascar for Christ; the Conference maintained the same spirit of united devotion to one common Master implicit in that title.

Four main matters may be selected for comment. First, the Conference meant a new understanding among the missionaries of different traditions. It is worth quoting the declaration of unity, drawn up by the Quaker, Dr. H. T. Hodgkin, which was passed by the delegates:

> We are met together, as representatives of seven Missionary Societies working in the island of Madagascar for the extension of the Kingdom of God. Coming, as we do, from all the different Christian communions, other than the Roman Catholic, which are represented in this island, we differ widely in our Church organization and in our method of presenting Christian truth. Nevertheless, we recognize one another as brethren in Christ, and we are working, each in his own way, for the uplifting of our Lord Jesus Christ, the Son of God and the Saviour of mankind. We reverently acknowledge Him as our common Master, and together we worship Him as the Divine Lord of Glory. We desire His blessing upon our gatherings. We seek, for ourselves and for one another, that spirit of mutual forbearance and love, that sense of humble dependence upon our Heavenly Father, that sensitiveness to the leading of His Holy Spirit, which shall enable us in all our deliberations worthily to magnify His Holy name, through Jesus Christ our Lord.

Secondly, the Conference brought about combined strategy instead of individual planning. It was (and in many places still is) a common opinion that almost the whole of Madagascar had been converted to Christianity. The reasons for this view may be traced partly to the frequent re-telling of the fine story of Christian heroism in the persecution of 100 years ago, a story made familiar by several prominent books and many articles and addresses; partly to a failure to realize the darker side of missionary work (the missionaries on the spot had no illusions); and partly to a failure to differentiate between the Hova tribe (among whom Christianity was first planted, and the greatest successes achieved) and the rest of the island; the general phrase "the Malagasy" was (and is) often used when only the Hovas were intended. In fact, however, in 1913, as still today, there were large numbers of Malagasy to whom Christianity meant nothing. Much remains to be done. For the successful accomplishment of the task combined strategy is essential, both for the prudential reason that, without it, resources are inevitably wasted and vital gaps left, and for the more fundamental reason that the appearance of competition between the different missions is a serious matter which cannot but hinder the progress of that Universal Church whose nature is coming to be more clearly realized.

Missionary work in Madagascar could not be justly called random. An examination, for example, of the Reports of the L.M.S. in Madagascar reveals what full and careful thought was given to the planning of the work. But there was no comprehensive plan, broadly agreed to by all the Protestant Societies, for the winning of "Madagascar for Christ". The first step in combined strategy was taken when the Conference arranged for a delimitation of territory, so that the whole island was portioned out, and overlapping, with the consequent wastage of limited resources, reduced to a minimum. In theory, at least, there was no area in the island which was not within the scope of one of the Societies, even though present resources might prevent a Society from carrying out its full responsibility. Combined strategy was shown not only by geographical delimitation of territory, but also by the consideration of common problems, and much thought was

devoted to such matters as education, social and moral difficulties, and disaffected churches which wished to "go over" to another Mission.

Thirdly, reference must be made to the Isan-enim-Bolana. In this the F.F.M.A. and the M.P.F. had also joined, so that it had become a sort of Free Church Council, having indeed no executive power within the churches of the separate Missions, but exerting considerable influence. The eager desire of the Malagasy for a United Church is indicated by the following extract from an address presented by the I.E.B. to the Deputation in 1913:

> There is one thing which we hope for and cherish, and that is a *United Malagasy Church* suitable to the genius of the Malagasy. We realise how difficult it is for different Missions and different nationalities, but we believe it to be possible, and we most earnestly solicit your help to enable us to obtain this great end. *Union is Strength*, and we want to show a united front against the forces of evil which are besetting us. We are prepared to take broad views and to exercise toleration, but in the highest interests of Christianity in Madagascar we hope for one Malagasy Church, and *not* three denominational ones. We are sure we have your sympathy in this and that you will do all you can to assist us.

Already, before the Conference, the three Societies represented in the I.E.B. had shown their determination to form a United Church by entering into a mutual arrangement for the transference of members from a church within the area of one Mission to that of another. The sacraments were not allowed to form a barrier or be a matter of dispute. It was arranged that those who desired the sacraments in a church which did not normally observe them outwardly should be granted opportunities of receiving them; while those who for conscientious reasons wished to abstain while others partook might do so without prejudice. (For the views of the Quakers on these matters, see the Report of the F.F.M.A. Conference, York, 1911, pp. 256-7).

Fourthly, there was formed a Continuation Committee, which should consider matters of common interest and represent all the Societies in transactions with the Government. The Committee proved most useful during the difficult War years.

The Inter-missionary Conference achieved much and the members realized a common loyalty to one Master. But it was not felt that the time was ripe for theological discussions, and so, to prevent the breakdown of co-operation where co-operation was possible, the matters considered were, as it was put, "of a practical nature" and theological *discussions* were avoided. Papers, however, were read stating the theological views and church-polities of the different traditions represented.

The year 1913, with the publication of the decree on religious liberty in Madagascar and the holding of the Conference, put missionary work on a new basis. Since that date, four other Conferences have been held, in 1920, 1926, 1933, and 1938. There is not space to describe their deliberations in detail. In general, they have broadly followed the plan of the first Conference and have sought to see as a whole the task of building up a strong Malagasy Church and of evangelizing all parts of the island. The discussions have been closely related to the changing conditions of life in Madagascar, and have included industrial education and the problem of the half-castes. Nothing, however, has as yet developed which may be compared with the National Christian Councils of China and India.

Throughout all the churches, except the Anglican, the same hymn-book is used. An *Interdenominational Commentary* on the Bible has been pro-

duced. An important sphere of co-operation is in the *École Minault* (a school for Higher Education) and the *Foyer* (Y.M.C.A.) in Tananarive. Malagasy from the different mission-areas now take their place at the Inter-missionary Conferences and on the Continuation Committee. The Christian Church in Madagascar was represented at Jerusalem by a Lutheran missionary and a Reformed Malagasy pastor, at Tambaram by a Reformed missionary and a Lutheran pastor. It is hoped that in time a United College may be formed where men may be trained to serve all the Protestant churches. There already exists a College in which the L.M.S. and the F.F.M.A. have collaborated since 1910; but considerable difficulties have been found to stand in the way of the United College which is desired.

The present position in Madagascar is that there is a "Malagasy Protestant Church", to which belong all Christians in the areas of the main missionary Societies, with the exception of the Anglicans (whose members are organized into the "Malagasy Episcopal Church in union with the Anglican Church"). The latter, owing to their views on the ministry and sacraments, felt unable to unite with the others in this arrangement. It is significant that the forms for the transfer of members from the area of one Mission to that of another are simply headed "Malagasy Protestant Church", with the names of the Missions as only sub-titles. The Malagasy Church, while in no way rejecting the help of the Societies, is growing in spiritual power, in a sense of responsibility as a *Church* and in administrative ability. The form of church-polity is now broadly the same under the different Societies. The highly individualistic type of Independency, which the Congregational missionaries might have been expected to perpetuate in Madagascar, was never allowed to develop. The principle of unity lying at the heart of Congregationalism was recognized, and from the earliest years the churches were made to realize the necessity and duty of association and fellowship with one another as evidenced, for example, by the Isan-enim-Bolana. While considerable power lies in the hands of the local congregation, this power is balanced by the authority of the Synods.

Something must finally be said about those Christian bodies which do not share in this co-operative effort in Madagascar. There are, on the one hand, certain Protestant groups, and on the other the Roman Catholics. The former are the Little Mission (Plymouth Brethren), who have at most one or two representatives; and the Seventh Day Adventists, who, rejecting a suggestion offered (at their request) by the Inter-missionary Committee that they should undertake work in the unoccupied and largely Moslem area of the Comoro Islands in the Mozambique Channel, have now entered Imerina. Their non-co-operation in the mutual agreements on a stronger church-discipline and on disaffected churches has caused some difficulty. Madagascar does not, however, suffer from the bewildering number of sects to be found in South Africa. The Roman Catholics, as might be expected, take no part in the co-operation between the other Societies. The Protestants have about 200 missionaries, the Roman Catholics probably three or four times that number, belonging to several Orders. They divide up the island according to their own convenience.

EXPERIMENT IN LIVING. A BROADCAST TALK.

Divinity Student Turns Miner.

Six months ago I was sitting at a desk in an Edinburgh College studying Hebrew and Philosophy. I was training to be a minister. Now I spend most of my time shovelling coal deep down in the earth at the coal face of a Lothian pit. I'm a miner.

I shall always remember my first day on the job—the great towering pit-head with the turning wheels, the cables, the lorries of coal and the railway wagons shunting to and fro, the rushing past of scores of men with those unusual tin plates on their caps. I found out later that the plates were to hold the lamp in position. I had to register at the company's office; I was put down as General Labourer, Check No. 583. The girl asked me what I'd been before. "Divinity student", I replied. "What?" she asked. "Divinity student", I repeated. "Spell it!" she said. I had to see to health insurance books and a lot of other details. Then they showed me the place where I should be working. The noise! I see I've noted in my diary—"Noise like the thunder of a hundred waterfalls". It was certainly the noisiest place I'd ever been in. The large shed with its steel floor was built on pillars above a railway yard, and I joined the crowd of eighty or so men and girls who were grading and sorting the coal as it passed in front of them on endless belts of steel rods. They called this "working at the tables".

I found talking difficult at first, but I soon got used to the thundering and squealing in the background. I stopped being slightly dazed—I could think again. In the first week I remember one man saying to me: "Oh yes, there's plenty to learn in the pits; there's no fear of getting mentally numb here". I've certainly found that true. Another old fellow greeted me with the words: "I hear you're frae Perth. I'm frae Doune mysel". "Man", he said, "we're the only twa Perthshire lads in the place". He was sixty if he was a day. A girl came up to me and said: "I hear you were a student afore, so this'll be the first time you'll have done any work". I knew what she meant and laughed—"Yes, that's right". I had to become accustomed to being covered with dust and dirt without concern. You couldn't avoid it; the air was thick with it; and a bath when you got home worked a transformation.

After some weeks at the tables I was moved to the pit-head to work a tumbler, the machine which turns upside down the *hutches,* or one-ton trucks, emptying the coal on to the tables below. There I made more friends and learned more of the miners' names for things. Listen, what would you think these meant: *scutch, snibble, graith, rake*? Sandy, my mate at the tumbler, would use a *scutch*. It's a wedge-shaped piece of wood held between the rail and wheel of a *hutch* to act as a brake. If the rails were wet and the *scutch* couldn't get a grip, Sandy would use a *snibble,* the steel pin which he pushed through the spokes of the wheel. I first saw the word *graith* chalked on the *hutch* which took the tools to the blacksmith for sharpening. *Graith* is the miner's word for his tool-bag, pick, shovel, *etc*. *Rake* is a group of three or more *hutches* coupled together.

By this time my muscles were more in fighting trim and one accepted the coal dust everywhere as part of the work. I saw that one amusing habit here was writing all kinds of messages in chalk on the hutches, from someone in one part of the pit to a friend in another part. "Tam is just about all in. His feet are very sore". And in a different hand just underneath—"Please send down some grease". Another hutch had the crisp reminder—"Don't forget the two tickets for Saturday". And a third

shouted to us all—"You can't spell victory with an absent 'T' ", the last letter "T" being a capital. I began to find the job interesting, and I felt strongly here the sense of continuity and of dependence on other people. You had to learn team work. We had to keep the tables going, keep them supplied with coal to sort; the men at the coal face had to supply the coal for us to pass on. The great cry at the pit-head was "Keep them going, keep them going". The hutches must keep moving to prevent a bottleneck. I noticed if I started wondering what the others were thinking of me I usually jammed the hutch in the tumbler. I saw I'd need to concentrate. I didn't want to hold up the flow of coal by my carelessness. There was some point in doing perfect work. It helped everybody. One old fellow who had worked in the pit since he was a boy would talk with real pride of the size of the pit bottom and the organization. "Yes", he said, "she's a lovely pit, a lovely pit". I didn't quite understand him at the time. I think I am beginning to do so now.

After training for some weeks on the surface, my friend and I were told that the following Wednesday we were to begin work down below. He used to be an inspector in an optical factory, and we started work at the pit together. He's one of the 3,000 young fellows who have so far volunteered for service on the Fuel Front. Now we were to go down the pit for the first time, to tackle the actual production and work at the coal face. I was rather excited that first morning as we waited beside the cage and listened for the three notes on the horn which is the signal for entering. There were two decks on this cage—each can take twenty-four men—and, having collected our lamps at the room on our way across the yard, we pack ourselves into the cage and wait for the long drop down. What's it like? Well, I'd no sense of falling whatever. What struck me most was how silently and smoothly we went down; the streak of light in the walls of the shaft got fainter and fainter till all was black. If we turned our lamp to the lattice sides of the cage the black shiny walls of the shaft flashed upwards. There was the sudden flutter of lights as we passed the other cage on its way up. We must be half-way down now. Then the slight swaying movement up and down like dangling at the end of a string, and the halt at the pit bottom well lit with electric light, large and airy, and lined with whitewashed brick.

It's rather like a cellar once we leave the pit bottom, very still and close and no draught at all at the face. To get there we thread our way along passages, walking part of the way and taking open trucks or bogeys as they are called for part of the long way down and down. And there at the coal face, half a mile below the ground and two miles from the pit bottom, I wield the shovel. As the two men at the face pick the coal I shovel it off a steel plate into the hutches waiting to be hauled by travelling cable to the pit bottom and eventually to the tumblers. As for the work, well, I've never sweated so much in my life. The shovel handle sometimes gets wet with the drip off my brow and nose. At first my hat wanted to fall off every time I bent and the battery on my back which lights my lamp seemed a great weight. However, we soon get used to it all and our muscles of back, legs, and arms begin to accustom themselves to new strains and pulls. I find your mental attitude produces tiredness and slowing up more than the state of your muscles. Now I use the effort it took to master difficult Hebrew nouns or Greek verbs to fill that extra hutch before the end of the shift or keep the shovel swinging when the arms get weary. It's all a matter of gritting your teeth and keeping at it.

And what about the mates I'm with? Well, for one thing, they've welcomed those of us who are new. They're keen to show us the ways of the

pit and help us to fit in with new and strange practices. They live like farmers or sailors—a daily battle with nature. They are hardy, work-scarred men, strong and sinewy. We sweat together and laugh together down there in the darkness. Many of them have been down the pit all their days, often making their first descent on their fourteenth birthday. They have an intimate knowledge of mining; instinct and experience tell them all they need to know. It's a fine sight, for example, to see Harry prepare to knock away a tree or pit prop as we used to call them. There he stands bent low, his eyes on the roof, which he taps with his hammer and feels with his hand; then he looks to his feet, and sees that there are no stones on which he might stumble if he has to make a hurried dash to the open. Then slowly and deliberately he swings back the hammer and cracks it down on the side of the tree. Again and again he swings until the tree is leaning drunkenly sideways, then with a final quick tap it's free, and Harry pauses and looks to await any fall of roof before bending to remove the tree to the roadside. Harry has told me of the early hard days when his father died and he was left a boy of fifteen as the breadwinner for his mother and two younger brothers. He went on working in the pit and walked two miles before the early start each morning. Men like Harry haven't put all that work and sacrifice into producing coal without developing some kind of bond between them and their daily job. Tom, another of my mates, has told me how he worked for many years beside his father. The old man would take care to hand on all the lore he knew, all the safety hints, and all that the example of hard work could give. I don't know that this father-and-son partnership is so common now, but there's something very fine in it.

So here I am—at present a miner. What about after the war? Shall I return to College, and, after I've finished my training, go into the Church as I'd planned? I can't be absolutely certain, because nothing's very certain these days. We're so apt to think that after the war it will all be easy again—we'll just carry on from where we left off. But we can't—we can't go *back*. From now on, whatever happens, we go forward. One thing's clear. If we're to win the battle ahead of us all—the battle to build a new world—we shall need sacrifice and hard work after the war as much as we do now. It's not easy to keep going and pull together now. It's not going to be any easier when peace comes.

There's a poster on the board at our pit, showing a soldier and a miner standing together looking at a map of Europe, and one says to the other: "We've got a real target now". Well, we can see that today, but the target may not be so obvious later on. Yet we shall need the same spirit—the spirit of "give" and not "get". You can't make that spirit by Act of Parliament, nor by just vaguely wishing for things to be different. People make it when, in their daily work, they put the needs of the whole community before their own likes and dislikes. I see men doing that now in the mine.

I've learnt two things from them—toughness and team-work. I've learnt to be tough enough to carry on—like them—when I'm dead-beat. And as for team-work, that comes when I decide that my mate and I are going to get on together, when I fling out every thought that divides us, such as: "Oh yes, it's all right for you, but I'm different . . . or I'm . . . "

Well, we're going to need both toughness and team-work after the war. But there's more to it than that. I believe there are times when you'd crack unless you had faith in God—a fighting faith. I know there are things in myself which cause disunity and friction, and I've to fight every

day to keep on the right side of that battle-line. What the farmer said of farming is true of mining also: "The trouble is not Mother Nature but human nature". But it's my experience that God can change cantankerous human nature and show men the secret of pulling together. I've found that God gives grit to stick at the job without worrying about tomorrow, so long as I give everything I've got today.

I believe with a faith like that we'll solve all the problems ahead of us —our own *and* the nation's.

Meanwhile, there's the mining to get on with. In the pit I often think of the Eighth Army, and how they drove victoriously across Africa. Maybe that's because I had a brother in the Eighth Army. He was killed in action in the break through at the Gabes Gap. These fighting men gave all they had. They didn't count the cost to force the gap. We miners have a gap, too, before us—the gap between production and consumption. We're out to close it by the same fighting spirit. DOUGLAS COOK.

A CHURCHES' POLICY FOR DEMOBILIZATION.

THE concern regarding a national demobilization policy is one that raises the gravest issues for the churches, whose unpreparedness for the return of the men and women in the Services is a disturbing fact. We need to recall the wholesale exodus from the churches which followed the last war, for it shouts its warning. If it is repeated, the churches will be left high and dry, and bereft of vitality and significance. And yet, what evidence is there that we are aware of the gravity of the situation?

The men and women who have left us are now living a life so radically different from anything they formerly knew that it will be difficult for them to accommodate themselves to church life as they knew it. Our main and crucial problem now is the very urgent and practical one of preparing for their return. There must be a policy for demobilization.

Are the churches, however good they may be, capable of that sympathetic understanding which these people will need when they come home? Questions like these are asked here not to make or even to imply accusations: they are asked but to share a concern and to quicken an awareness without which there can be no movement of the Spirit towards the immense tasks that are ahead. The acids of war and of conditions in the Services bite deep into the soul of the men and women. Their ideas of religion, their doctrinal outlook, their personal problems, are undergoing formidable changes. Fundamental discrepancies between the actualities they now experience and some of the things they were taught are forced upon them. An entire generation—and of what magnitude!—is likely to by-pass the Church, because it has no longer any relevance to life as they now know it, or to thought as they now think it. And yet, these are the very people the Church needs, and who need the Church.

Many of the results of this upheaval in their thinking and experience are of inestimable value to the real cause of Christianity. Their broad fraternizations; their global contacts; their discipline and hard training; their introduction to life often at its rawest and lowest, all strengthen them for the most characteristic service of the Church at her best. Moreover, many of them have discovered their powers of leadership, and that power must be used, in some way or another, when they return. The Church must capture it, for, in all conscience, she is lamentably lacking such stuff! Withal, their capacity for suffering, with the corresponding quickening of

the power of healing, can help to free the Church from that fatal ambivalence of defeatism and complacency which has been so prominent a symptom of its condition.

These are qualities needed, and badly needed, by the churches, because they sorely lack them, and because their great task cannot be revived and continued in the post-war years without them. The lack of virile manhood is felt by us all, whilst intellectual and spiritual adventurousness, brave, daring, and yet constructive, is not as evident as might be hoped in our youth societies.

But the results of experience in the Services may also be bad—some of them very bad. The tendency to pull down the blinds on this fact is understandable, but it is no less reprehensible. The moral, spiritual, and psychological problems created for these men and women by the kind of life they have to live, are too easily overlooked as we glorify the Services. What kind of outlook are our bombing airmen developing? Sentimentalism dethrones reason. Despite the greatly improved welfare conditions since the last war, and the growing concern for their fuller life, no protestations about the high character of either the men or the women should deafen us to the cry of their great need. The facilities for experimenting in formerly unknown or rejected "pleasures" are enormous. To recognize this obvious fact is not to be censorious; it is a first claim upon generous sympathy. No protests about the immaculacy of the women in the Forces can cover up the glaring facts that they are subjected to opportunities that create grave personal, moral, social, and spiritual problems. The prayer, "Lead us not into temptation", is made to look silly for both men and women. This fact in itself makes them church-shy, and yet it demands of the churches the practical measures that a deep evangelical concern and loving understanding would create for them, when they doff their uniforms. But what are we doing about it?

" . . . as the end of the war becomes less remote", says the *Manchester Guardian*, "the practical difficulties of readjustment assume a greater importance. It is, in fact, harder to keep the authorities alert and resolute about the future just because they have been alert and resolute about the present. Reformers have to fight against this drift. In the Army the atmosphere is just the opposite. The longer a man is kept in this hard life, with its privations, its dangers, and its monotonies, the more does he ask himself what he has to expect at the end of it all. . . . The soldier's mind thus moves in one way and the statesman's mind is in danger of moving in another". This last assertion is true of us in the churches.

The Christian Church is the custodian of the power that can meet all these problems. The question is: Will the churches have the *means* of mediating that power under the new conditions of demobilization? Many of us are in grave doubt about it, unless decisive and co-operative action is taken now.

My purpose here is to call attention to this need. I cannot pretend to answer the questions it raises, but I may be permitted to offer a few suggestions:

1. Sub-committees of our religious bodies (Free Church Councils, Rural Deaneries, Denominational Associations, *etc.*) of carefully selected men and women, should be set up to study the problems and prepare a policy and plan for demobilization.

2. Centres for Pastoral Psychology should be opened, providing experts who can help the men and women in the Services *even now* and so be ready to help them when they return to civil life, and have to bear the stresses of

a new adjustment. Spiritual directors with a deep human sympathy and psychological understanding should be available. Denominations should set apart one of their own ministers, in whose qualifications for this very specialized work they have confidence. His chief task would be to organize and co-ordinate this work, and train his brethren who may work locally.

3. The young people left in the churches should unite in their localities to study the condition of their own church life, to gain as much knowledge as possible of the life lived by their friends in the Services, and to create the new atmosphere which they will need when they return. These young folk will remember that their friends will be very different people when they return from what they were when they left, and that the initiative in adjustment will be theirs who have remained.

4. The churches must get ready to go out to the men and women who do not come to them. We shall have to exploit facilities such as the Welfare services in factories and big concerns, through which we may make contact. There will be need for trained ministers, free from pastorates, who shall work as chaplains work in the Forces. Possibly the best people to be released for such a ministry during the immediate post-war years are the men who are now serving as padres, and the women who are serving in the same way as women-"padres". But will not the colleges have to select men who shall be trained for this "commando" venture? In their present condition, and with our present outlook, the colleges can do next to nothing to meet the situation: of all institutions they are the most handicapped and conservative. They symbolize the churches' retreat from the real life of the people. Of all professional training the ministerial is the least adequate. A drastic revision of curricula is overdue, on the principle that the work of the ministry is not a stereotyped job, for which all the men must be turned out alike, and therefore given training *en bloc*. Some of our ordinands should be trained in psychology, sociology, and even economics, for these mediate the purpose of the Gospel in these days: they stand for the living needs of flesh-and-blood men, women, and children. Our academic theological training is no longer adequate, and a fundamental revision is imperative. At least we should bring the present cumbersome individualism of the colleges to an end, and establish denominational boards to deal with training for the modern ministry. We train our men today as if the world is just what it was 50 years ago. There are centres already in existence to which men and women can be sent for specialized training, but even if there were not, inter-denominational centres for study and for practical experience in these vital matters can be opened. Every chaplain to the Forces must be specially trained today before he is sent to his job. His ordinary training and experience is judged inadequate. The problem is solved by the simple expedient of sending the men to a new and different kind of training centre, where they learn things the colleges cannot teach. If this must be done for the Forces, should not some such training be given our young men for the tremendous tasks ahead of the churches? A radically new conception of ministerial training is demanded.

The points raised in these paragraphs obviously claim a more adequate treatment than can be given here; my only intention is to call for fuller discussion which may lead to definite action.

5. Most churches are in touch with the young people in the Forces who have left them. I would venture to suggest that our contact with them should leave no doubt in their minds about our conviction, and the vitality of our purpose, that Christianity shall be the light and power of the new world, even though much of what we know as organized Christianity can

no longer serve the larger ends. We must leave no doubt in their minds that the Christian life is at least as vital and virile in its spirit, purpose, tasks, and achievements as anything that war has offered them. Every evidence to the contrary with which they are familiar must be countered by us, not by pious phrases or fine talk about the call to adventurous faith, but by definite policy, plans, and actions. They must see, too, that we who await their return, seek their co-operation, and that we want to share their intellectual, moral, and spiritual doubts and difficulties; that we are not thin-skinned or squeamish, not easily shocked by their lapses or heresies; that our moral rigour is not Grundyism; that our spiritual vision is not pietism; but that adventurous effort and courageous creative achievement are still demanded of them, and that the greater victories are yet ahead.

And, in all, we shall ever have to look steadfastly away from the interests and security of the churches as institutions. Our only concern is neither with denomination nor with young people as such, but with the redemption of mankind. To save the Church that the Church may save the world through and for Christ—this is our concern.

D. Glan Morgan.

THE FIRST ALL-INDIA THEOLOGICAL CONFERENCE.

At the suggestion of Dr. William Paton of the International Missionary Council, a Theological Conference, consisting of 25 members (10 European and 15 Indian) representing various shades of thought and all the important sections of the Church in India, including the Syrian and the Roman Catholic, met at Poona in December, 1942, in the Ashram there, and for three days discussed and heard papers on the general subject of "The Theological Task in India". An excellent summary of the papers and the discussions, together with the findings of the Conference, will be found in the first Bulletin, dated February, 1943, and available at the N.C.C., Nagpur. Many of the papers read have been published in various Indian Christian periodicals, and will later be gathered in one cover.

It has been wisely pointed out that the significance of the Conference lay not in what it achieved but in what it initiated, namely, group study and corporate thinking in relation to the task of understanding and presenting Christian truth in India. All of those present had in one way or another already made valuable contributions in this task; but to a large extent, these efforts had been individual, and uncoordinated with the work of others. Now we were to work together, to compare views, to criticize, and eventually, slowly and carefully, to construct as far as can be done, an Indian Christian Theology for the present generation.

There were, of course, wide divergences of outlook manifested; as somewhat of a Barthian, and influenced also by Kierkegaard, I found myself utterly at variance with Dr. A. J. Appaswamy in his stress on religious experience in the shaping of Christian theology. He found support from many who consciously or unconsciously go back to von Hügel and Schliermacher; whilst support to some extent for the other side was forthcoming from the Roman Catholic member, and from those working amongst the Muslims. In addition, there were numerous mediators. But there was general agreement that Christian revelation does give us a central content of the Gospel which forms the unalterable basis for Christian theology in any land, and not a single voice was heard calling in the direction of any synthesis with Hindu or Moslem theology.

The complexity of the problem, however, was pointed out, and the danger of any premature construction. In fact, it was clear that no one

type of theology will meet the need of India, and that the Indian heritage is so diverse that various groups will have to work along varying but co-ordinated lines, especially in the study of the presentation of the Gospel to the many divergent groups of non-Christians. The bearing of Christian theology on the social and political problems of India is also a subject which needs urgent attention, as well as the construction of a theological vocabulary where terms from the Indian heritage are adequately defined in a Christian sense.

A Continuation Committee was set up at the close of the Conference, to co-ordinate and arrange further study before the next full meeting of the Conference to be held in February, 1944. This committee has now decided that the subject in general shall be "The Given Element in Christianity", with special sections on Revelation (general and special), The Knowledge of God, and the place of experience and authority in it, and the Content of the Christian Gospel. There is no doubt but that this method of corporate study will be a great advance upon the method of individual effort. India is such a large country that apart from the few theological colleges, theological workers have hitherto been forced to work largely in isolation. The formation of this central body, controlling and directing this work, and combining its results, augurs well for the future development of theological work in India.

H. V. MARTIN.

Dr. D. R. Mace's *Does Sex Morality Matter?* (Rich & Cowan, 5s.) leaves us distressed because, containing much that is good, it really fails to tackle the modern situation. The title suggests that the author is starting out on a quest, and following wherever the truth leads, but the Preface shows that the destination was determined before the quest started—and the fact that the reader may approve the destination does not remove his disappointment. Dr. Mace holds that the "new morality" is all astray and certain to bring disaster; "free love" and "trial marriage" lead to the destruction of home life and do not give the satisfaction at which they aim; only in the responsibility that comes with the permanent relationship of Christian marriage can satisfaction be found. This we believe to be true, but we do not think a doubter would find Dr. Mace convincing. The choice of extreme cases, irony, and the splash of exclamation marks, are not helpful, and we can imagine two persons of mature age happily living together while unmarried being quite untouched by this book. And, whatever we might wish, we do not think it is true to experience to say that

> casual intercourse invariably has most profound and far-reaching consequences upon the personality and upon the prospect of future happiness. It demands exposure to the gravest perils alike to body, mind, and soul.

Dr. Mace is fond of words like "invariably", and they arouse suspicion. We criticize this book because it could easily have gone deeper and been of great help. As it is, perhaps the best part of it is that which suggests that marital mal-adjustments can be resolved by expert advice. It is prevention that is needed, and Dr. Mace's assumptions and superlatives will "put off" those who do not accept the assumptions, and who dislike superlatives.

ON LIFE AND BOOKS

A LUCKY BAG.

Does one ever grow out of the pleasure of untying a parcel, especially if one be ignorant of its contents? From the days of childhood when we dive to toe of stocking or remotest corner of pillowslip on Christmas morning, there remains to old age the delighted curiosity with which we explore the unknown. And in war-time, when gifts are restricted in number and range, an unexpected parcel excites every member of the household, and young and old alike eagerly await the moment when string is untied (not cut, in these days, please), the wrapping undone, and the contents exposed to view. The other day a friend told me she gets regular parcels of food from various relatives in Canada; there the regularity must considerably dull the excitement, and in this case the pleasure is reduced because the chocolate each parcel is supposed to contain has always disappeared *en route*.

Sometimes, too, one is badly "had". For some months I had been buoyed up by the expectation that friends of mine in—the spelling will reveal where—were taking pity on my threadbare state and sending a pair of pajamas. One day the internal telephone rang, and I was asked if a parcel just arrived downstairs should be sent up. "The pajamas", I ejaculated, and set to work at once on the string, to find within back numbers of the *Transactions of the Congregational Historical Society*!

When I returned to the office after a month's absence in Scotland there were pleasant days in store, for I had asked that no books be sent on during the interval. I was too busy to enjoy to the full the sight of the volumes hot from the press which had accumulated; for I could not possibly see the hours in which they could be dealt with. Then there were other parcels. Some of them, I fear, would cause disappointment to the senders; too often have I to inform people who send books of the 18th century and earlier in the hope that they may be rare and valuable that they are entirely worthless and should be pulped.

One packet attracted my attention at once, as a scent attracts a hound. I don't expect readers will share my excitement, and some will think I have caught not even hare or rabbit, but a miserable rat. Here, however, are its contents.

1. *The Commonwealth Mercury*, "From Thursday, Sept. 2, to Thursday, Sept. 9, 1658". With black border. Not the first issue, I fear, but a later reprint. The first paragraph reads:

> His most Serene and Renowned Highness OLIVER Lord Protector, being after a sickness of about fourteen days (which appeared an Ague in the beginning) reduced to a very low condition of Body, began early this morning to draw near the gate of death; and it pleased God about three a clock afternoon, to put a period to his life. I would willingly express upon this sad occasion, the deep sorrow which hath possessed the mindes of his most Noble Son and Successor, and other dearest Relations, had I language sufficient: But all that I can use, will fall short of the merits of that most excellent Prince. His first undertakings for the Public Interest, his working things all along, as it were out of the Rock, his founding a Military Discipline in these Nations, such as is not to be found in any example of preceding times; and whereby the Noble Soldiery of these Nations may (without flattery) be commended for Piety, Moderation, and obedience, as a pattern to be imitated, but

hardly to be equalled by succeeding generations: His Wisdom and Piety in things divine, his Prudence in management of the Civil Affairs, and conduct of the Military, and admirable Successes in all, made him a Prince indeed among the people of God; by whose prayers being lifted up to the supreme Dignity, he became more highly seated in their hearts, because in all his actings it was evident, that the main design was to make his own interest one and the same with theirs, that it might be subserving to the great interest of Jesus Christ.

After calling Cromwell "the great Protector and Patron of the Evangelical Profession" in foreign parts, the writer speaks of Sept. 3 as the anniversary of Dunbar and Worcester, and concludes:

a day, which after so many strange Revolutions of Providence, high Contradictions, and wicked Conspiracies of unreasonable men, he lived once again to see, and then to die with great assurances and serenity of minde, peaceably in his Bed.

Thus it hath proved to him to be a day of Triumph indeed, there being so much of Providence in it, that after so glorious Crowns of Victory placed on his head by God on this day, having neglected an Earthly Crown, he should now go to receive the Crown of Everlasting Life.

Of the remaining pages nearly six are given to the accession of Richard, and then one to advertisements, of which four may be quoted, throwing, as they do, a bright light on the times:

There is newly Published, A few Sighs from Hell, or the Groans of a damned Soul, being an Exposition of those words in the Sixteenth of Luke, *concerning the Rich Man and the Beggar; wherein is discovered the lamentable state of the damned, their cries, their desires in their distresses, with the determination of God upon them: A good warning word to sinners, both old and young, to take into consideration betimes, lest they come into the same place of torment. Also a brief discourse touching the profitableness of the holy Scriptures. By that poor servant of Jesus Christ,* John Bunyan. *Sold by* M. Wright *at the Kings-Head in the Old-Bailey.*

That excellent, and by all Physitians approved, China Drink, called by the Chineans, Tcha, *by other Nations,* Tay *or* Tee, *is sold at the* Sultaness-head, *a* Cophee-house *in* Sweetings Rents *by the Royal Exchange, London.*

Whosoever desireth to be cured of the Rupture, or Broken Belly, of any ages to threescore and ten, let them repair to one Rowland Pippin, *who will by Gods help make them whole; the poor for charity, the mean for little, the rich for reasonable terms: He will stand to all charge for the Cure, until they shall finde by experience their own good. He hath taken a Chamber in the* Strand, *at the Three Pigeons near Somersethouse, where you may finde him all the Forenoons until nine of the clock, and from one to five in the afternoon. He lives in the countrey at* Sutton-Brewhouse *near Gilford in Surrey; his Father, Brother, and himself, have used this practise this threescore years in the West, where the name of* Pippin *is remarkable for several cures of this nature.*

Sept. 5., *lost or stolen out of a pasture near to* Enfield, *a Flea-bitten Gray Gelding, with a thick head and a wide jaw, his ears have been tied up; he hath a black spot upon his left shoulder, on his left foot the hair stands up, a long tail if not cut since, about sixteen handful high. Also an Iron gray Gelding sixteen handful high, with two spots behinde upon the Ham. If any one give notice to Mr.* Ebbe *at the* George *in* West Smithfield *they shall have forty shillings for their pains.*

2. The next dip into the bag produces a handful of Commonwealth newspapers, mostly dating from 1654 and 1655. About 170 newspapers were started between 1642 and 1649, but the number of them dwindled after the establishment of the Commonwealth, and finally only official journals seem to have survived. I have now before me copies of *The Faithful Scout, Perfect Proceedings of State Affairs, The Weekly Intelligencer, Certain Passages of Every dayes Intelligence,* and *A Perfect Account of The daily Intelligence*. Most readers glancing through them would be surprised at the amount of foreign news. There are many references to executions and reprieves. *A Perfect Account* reports from Newcastle, 18 Dec., 1654:

> Here is another Fleet of Coals ready laden and bound for London; and though they be cheap enough here, yet it is conceived, that the City Coal Merchants can so far stretch their insatiable consciences, as to make use of cold weather for the filling of their bottomless purses: A thing which God never ordained.
>
> The Letters from Ireland make mention of no disturbance at all; neither dare a Tory scarce shew his head (say some) but whether this is true or not there, sure I am it is not so in Scotland; for I am credibly informed (under the Rose be it spoken) that great is the access of the Highlanders to Gen. Middleton, whom the Redshanks call their gude mickle Fountain; but the Query, why they so call him, he that has a greater head than a horse, cannot resolve.
>
> Yet the Case being rightly stated, a cleer Current might descend from this Northern Fountain; but I dare not insist upon these particulars; therefore, for more ample satisfaction, I refer you to our future Occurrences.

3. Next we have *A True and Exact Relation of the Late Prodigious Earthquake & Eruption of Mount Ætna, Or, Monte-Gibello: As it came in a Letter Written to His Majesty from Naples by the Right Honorable The Earle of Winchillsea, His Majestie's late Ambassador at Constantinople, who in his Return from thence, Visiting Catania in the Island of Sicily, was an Ey-witness of That Dreadfull Spectacle. Together with a more particular Narrative of the Same, as it is Collected out of severall Relations sent from Catania.* "Some title" for a booklet of thirty pages! It was published by authority in 1669, and has for frontispiece "A True Designe of the Late Eruption of Mount Ætna in Sicily A°. 1669".

4. William de Britaine's *The Dutch Usurpation: Or, A Brief View of the Behaviour of the States-General of the United Provinces, Towards the Kings of Great Britain: With some of their Cruelties and Injustices Exercised upon the Subjects of the English Nation, As Also, A Discovery of what Arts they have used to Arrive at their late Grandeur, &c.* 1672. There is a Preface in verse addressed to the Duke of York which begins:

> Could I but use my Pen as You Your sword
> I'd write in Blood, and Kill at every word:

5. Next is a copy of a volume published in 1699, the work of Dr. Walter Harris, King William's Physician in Ordinary. Its title indicates that it is a strange mixture of description of the gardens and of medical observation: *A Description of the King's Royal Palace and Gardens at Loo. Together With a Short Account of Holland. In which There are some Observations relating to their Diseases.* There is a fine plate, "A Prospect of the King's Palace and Gardens at Loo", and in the text a reference to the Palace at Winchester,

in a most admirable situation for *Health* as well as for *Pleasure*. . . . For I have sensibly experienced the benefit of that Healthful Situation, having had the Happiness to be Educated in the *College* at *Winchester;* where in Seven Years I never knew one of the Seventy Children of that *College* to dye, although it be seated in the lowest, and consequently the most unhealthy part of that City. And others have assured me, that in Fifty Years past, there have not died above four or five of that Excellent Seminary of Learning, and most of those too by Violent Accidents, not by Epidemical Diseases. The which is a Consideration worthy of the thoughts of such Parents, who would do their utmost to preserve their Posterity, and are desirous to breed their Children in the *best School* in *England.*

6. Very different indeed is the result of the next dive into the parcel, a soiled and discoloured copy of a pamphlet of special interest to church historians in New England. It is John Cotton's *The Covenant of Gods Free Grace, Most sweetly unfolded, and comfortably applied to a disquieted Soul* (1645). To this exposition of *2 Sam.* 23[5] is added:

Also a Doctrinall Conclusion, that there is in all such who are effectually called, in-dwelling spirituall Gifts and Graces, wrought and created in them by the Holy Ghost. Whereunto is added, A Profession of Faith, made by the Reverend Divine, Mr. John Davenport, in New-England, at his admission into one of the Churches there.

John Davenport was the first minister of the First Church in New Haven, and his association with John Cotton on this title-page is full of interest. Cotton was teacher of the First Church in Boston, to which after his death some members of the church wanted to call Davenport as pastor. Others objected because Davenport was not a member of their church and therefore could not be its minister. The New Haven church did not want to lose their minister, and therefore refused to grant him a transfer of membership. The history of Congregationalism in the United States chronicles the story. The advocates of Davenport in Boston apparently forged a transfer of membership, and when their action was subsequently revealed refused to dismiss him. Those who resented the forgery withdrew from membership and formed the Old South Church.

I do not remember to have seen this particular edition, but the Bodleian and the Congregational Library at Boston have each a copy of the Davenport Profession of Faith, with the date 1642; of this there is also a copy in the Dexter Collection in the Sterling Library at Yale, on which I have worked many happy hours.

7. Next is a volume in folio consisting in the main of Proceedings, mostly those against the Earl of Shaftesbury in 1681. One Preface to the Reader has a pleasing air of independence about it:

There is nothing in these *Sheets,* but naked matter of *Fact,* without either *Disguise,* or *Comment:* some will think it too *much,* others too *little.* And since it is not possible for one Man to please All, it is left to every man, (if he can do it,) to please himself; and either to *Read* these papers, or to let them *alone,* as he likes best.

Two items which look interesting are:

The Perjur'd Phanatick: Or, the Malicious Conspiracy of Sir John Cooke, of Chilton, Bart., Justice of Peace in Com' Bucks', Henry Larimore, Anabaptist Preacher, And other Phanaticks, Against the Life of Robert Hawkins, M.A., now living, and late Minister of Chilton, Occasion'd by his Suit for Tithes. Discover'd in a Tryal at Alisbury,

Before the Right Honourable Sir Matthew Hale . . . The Second Edition. 1710.

The Arraignment, Tryal and Conviction of Robert Feilding, Esq. For Felony in Marrying Her Grace The Dutchess of Cleaveland; His first Wife Mrs. Mary Wadsworth, Being then Alive . . . 1708.

8. Finally there are a number of printed sermons, all dated in the 17th century, though one is a reprint of a sermon of John Bradford, the Marian martyr. These will probably be dry enough, though there may be grains of information to reward the searcher. Here are the preachers, subjects, and dates of publication.

William Jones. *The Mysterie of Christes Nativitie.* 1614.

Francis White. *Londons Warning By Jerusalem.* 1619.

D. Price. *A Heartie Prayer In a needfull time of trouble.* Preached an hour before the death of James I. 1625.

Jo. Reading. *Moses and Jethro: Or the Good Magistrate.* An Election Day Sermon at Dover. 1626.

William Quelch. *Church Customes Vindicated.* Two Visitation Sermons. 1636.

Richard James. *Two Sermons delivered in Oxford.* (1) *Concerning the Apostles Preaching and Ours.* (2) *Concerning the observation of Lent-fast.* 1630.

Ro. Willan. *Eliah's Wish: A Prayer for Death.* 1630.

Matthew Newcomen. *The Duty of such as would walke worthy of the Gospel to Endeavour Union, not Division nor Toleration.* 1646.

Richard Vines. *Obedience to Magistrates.* Four sermons, three of them preached on successive Lord Mayors' days. 1656. [1673.

Benjamin Calamy. *A Sermon Preached before the . . . Lord Mayor.*

ALBERT PEEL.

CONGREGATIONAL HISTORIANS IN THE MAKING.

IT has been suggested that it would add to the gaiety of Congregationalists, if not of nations, if we reprinted this item which appeared in the *Transactions* of the Congregational Historical Society:

Clearing out a desk in the Congregational Library recently I came across some howlers collected from the papers of junior children some years ago: the examination was on denominational history. Among men who went to Mansfield College were Robert Browne, John Howard, and David Livingstone. Silvester Horne and J. H. Jowett, however, seem to be the "star turns", to judge by the examples given below:

Silvester Horne used to wear a light grey suit and brown shoes. He taught the men to smoke and the women to sow and so make the evening enjoyable.

Silvester Horne was a quiet, reserved, little bowed shouldered old man when he became Minister at Whitefields.

Silvester Horne went about his work quietly and peacefully.

Silvester Horne was a good working-man.

Silvester Horne was a small little man who was so enthusiastic in his sermons that he was the friend of all people.

In Daniel Buck's Church people were few—not unlike those in the earliest Christian Churches, but more reasonable in their ideas; however, they were of a poor class.

Livingstone joined himself to Dr. Muffet's but he obtained permission from Queen Elizabeth to go back to Africa.

Robert Browne was a preacher who also believed in religion.

John Penry was for the same bullseye as Greenwood and Barrowe.

Americans visit Scrooby because they degenerated from the Pilgrim Fathers.

They [the Pilgrims] saw no land for a good while. They then came to a little place called United States of America.

Henry Jowett went about preaching and became a Doctor because his speeches were about doctorien (presumably doctrine).

Jowett was imprisoned for hitting a village constable.

Jowett brought Congregationalism into high society.

Jowett could not stand on a platform and make a speech without being prepared, but Silvester Horne could make a speech anywhere at any time.

Jowett was very advanced in the way he used his language.

Jowett was often persecuted by the King and his officers but he managed to avoid them for a long time before his death.

Isaac Watts was a man who found religion easy.

Isaac Watts wrote hymns—also comic songs.

Watts passed on to the land of never-withering flowers of which one of his hymns were composed.

Isaac Watts was a Congregational Minister although he was small.

John Milton was the poet who wrote beautiful poems, the best of which is "The Tulip and the Butterfly".

Livingstone—a stone that will for ever live.

Livingstone founded the Victoria Falls.

I wasn't here when we learnt about John Howard.

Queen Elizabeth had a large Church called Whitefields, but the Pastor was dead when Silvester Horne took it on.

In my exams. at school I ask Christ to help me a little and then I do the rest myself.

The first Congregationalists were called "Brownies".

Watts changed the way they gambled through the services.

The Americans visited Scrooby because the post-master's house is in ruins and they would like to steel away the building materials to America.

J. H. Jowett was another torch bearer who taught in Carrs Lane and other places out of the reach of the law.

J. Henry Jowett tried to do all he could. At first he thought he would be a bachelor but saw people needed something more than that, so he became a Minister.

John Penry had a secret typewriter called a Marprelate.

Scrooby was one of the sauces of Congregationalism.

Silvester Horne was both a religious man and an M.P.

Silvester Horne wrote two hymns—one a funny one and the other quite fascinating.

A Congregational Church is free to a certain extent. It is free to choose its own Pastor, Deacons and so on, but our Pastor could not get up and preach anything.

You do not have to pay a price to belong to a Congregational Church.

The rule of Congregational Churches is not to have any fancy services, only plain, and to obey the minister's rules.

Congregationalists can copy Livingstone and Howard by abolishing the Froth blowers, etc.

There are a lot of Congregationalists now—we are a grand company.

ALBERT PEEL.

DISCUSSION

THE FORTY AND FIVE OR THE NINETY AND NINE?

A ROUND forty-five have signed "A Message to the Churches" and it was circularized in July, 1943. A copy has only just come my way, and I wonder what response it has produced. It is a document covering about three and a half pages, and the request is made that it should be brought before the diaconate and then before a special Church Meeting. Enclosed with it is a postcard on which to propound questions. A postcard!

The first thought that strikes one on reading the Message is: was there not one of the forty-five signatories to whom could be entrusted the task of putting it to the churches in a businesslike letter of reasonable length and shorn of the unctous phrases which seem inseparable from this sort of document?

> Our sense of exhilaration that God is calling us to a great Crusade.
> Freed from fear into a radiant confidence and a generous human love.
> A new baptism of spiritual power.
> Renewal of spiritual power.

Unexceptionable sentiments all of them, but a little more reflection might have resulted in a rephrasing which would free them from the suggestion of "blah". Macaulay wrote somewhere of " . . . one gift most dangerous . . . a vast command of a kind of language, grave and majestic but of vague and uncertain import". This letter is full of that kind of language.

Speech—it has been said—has been given to man to conceal his thoughts —or apparently to save him the trouble of thinking! Composition by Committee is very, very rarely a success, and "A Message to the Churches" is not an exception. It is necessary in preparing such a letter, or, indeed any letter, to keep constantly in mind the addressees.

The minister is enjoined to bring this one before his deacons and a special Church Meeting. In passing, I wonder sometimes if ministers are not rather too much inclined to take their deacons for granted. The large majority of them turn up to deacons' and Church meetings after exhausting days fully occupied in business under conditions which are nowabouts more than usually harassing. Why should they have to sit around and listen to a 3½-page letter which a Christian business man could have written—and more effectively—in half the space? And none of its force or appeal would have been lost if the pious jargon had been cut out. I can believe that the Church members too would have listened the more intently and intelligently to a message to the churches of even less than half the length.

But enough of its length and matter. The title I have chosen will perhaps ever so delicately convey the hint that its compilers appear to have never, never known a fallen world like this!

After all, the position is clear and unambiguous. The Church has long lost its grip on the masses. Moral standards are desperately low, and what is the Church going to do about it? Well, what is the Church going to do about it? The forty and five appear to think—not without some complacency—that the Church today is sufficient for these things. Palpably it is not. It is customary to assume that there is no lack of goodwill in the churches today; and it is a false assumption. There is lack both in quality and quantity of goodwill among church members to their ministers and to

each other. The proportion of "oncers" is mounting rapidly. A tryst at evening worship is broken because it will upset the domestic routine, or it is a dirty night, or—with more subtlety—a cold is threatening: not one of which reasons would keep them away from a game of cards, a theatre, or a picture house.

Backbiting jealousy and petty gossip remain a reproach in societies connected with the Church. Consequently, or anyway it so happens that no high standard of Christian witness need be looked for from members of Christian churches. And the forty and five appear to think that good works exemplified by a perspiring social activity will restore the position. Actually the unpalatable but undeniable truth was expressed in the October issue of the *Congregational Quarterly*, "It is because we Christians are so little different from non-Christians that the Kingdom tarries".

Is it surprising that the impact of the Church's social activities is utterly ineffectual therefore—though that is not the only reason? The Social Circle in the large schoolroom after evening service! How often is that a pitiable fiasco! Weak coffee, washy tea, the right hand of fellowship, a few cheery words from the minister, some musical items, often of poor quality from people who are bursting to sing or play and this is their chance! This closes at 9.30 or thereabouts, whereas the local cinema or beerhouse does not close at 9.30 or thereabouts. True, some friendly souls invite the service folk round to their homes, and no one knows the strain that entertaining puts on the overtaxed housewife.

But isn't it clear that the problem is being tackled from the wrong end? The Kingdom of Heaven is not—tea and coffee and bright social evenings. Those who do attend them are, in the main, members of the Forces with a Christian background who like that sort of thing. They find themselves at home there. But "the publicans and sinners" do not. They feel dreadfully uncomfortable and sometimes contemptuous.

Although I appear to be criticizing the social workers, there is nothing but praise due to them for their valiant efforts to attract the young people even though they are foredoomed to failure. How can the Church expect to compete with a highly specialized film industry and with a highly influential "trade"? That is not its business. What is its business?

I suppose most Christians—Church of England or Nonconformist—think they can broadly subscribe to the Creed even if some find its public recital too much of ritual for them. If, however, it is set down would not comment be rather on the following lines? "I believe in God the Father . . . " Unquestionably, yes! " . . . and in Jesus Christ His Son our Lord". Yes, of course. " . . . Who was conceived by the Holy Ghost, born of the Virgin Mary . . . " Well, as a matter of fact, I don't regard that as central to the Christian faith. It is a departure from the natural order of things, and scientifically it is unsound. But without doubt Jesus was the most wonderful teacher who ever lived, His precepts have survived two thousand years and His parentage seems to me immaterial. I prefer to keep an open mind on the matter . . . !

Is that so? Isn't it about time we got this straight and declared that such a standpoint for a Christian is simply untenable. These facile references to scientific unsoundness are an impertinence. Says Sir William Osler, "Science is organized knowledge and knowledge is of things we see. Now the things that are seen are temporal: of things that are unseen science knows little or nothing".

The teaching of Christ about God, Himself, and Their relation to the universe is quite unequivocal. He said He came from God. He claimed "I and My Father are One"—oh there are numerous references to His

identity with His Father. Read *John* 17. This cannot possibly be squared with the statement that here was the most perfect man and teacher who ever lived—and stops there.

Either our Lord was God Himself in human form yet divine withal, or He was "a myth, an idealist, a demagogue, a liar or a lunatic", and if He were a liar, He was a particularly mean and contemptible liar because He deliberately deceived simple credulous and struggling folk and promised them many mansions.

Is it not about time that the Church ceased diluting its doctrine in a demonstrably futile attempt to increase its membership and declared quite definitely for what it stood with all its implications: the subject is revelation and that is something foreign to scientist and common man alike? To them it is admittedly foolishness, unproved and incapable of proof, unless results are proof. (Is religion like medicine, an empirical science?) There was a time when results were more plentiful and more convincing, but they seem to be lacking today. Ask the average modern Christian whence his victory came, and he will probably beg your pardon and ask what victory. He is not conscious of any victory.

Granted men are thinking more about God today, religious broadcasts were never more popular, and the output of religious and near-religious literature is astonishing. The whole phenomenon rather reminds one of the woman with an issue of blood who was the only one of those who thronged and pressed Him to touch Him. The others were just curious. So was she; but she made contact also.

There are others—and they are many—who find a strong emotional appeal in the Gospel story. They are profoundly moved by the spectacle of our Lord's earthly pilgrimage, His solitariness, His physical suffering, His ultimate Cross, which it never occurs to them they are called upon to bear.

Some go deeper and finding in themselves in moods, but in no more than in moods, of no more than casual introspection—some detect in their moral life which they think needs correction, turn to God as though He were a kind of celestial plumber whom one can call in to put it to rights and who will then tactfully depart. They have no idea that a new creation may be necessary, and no intention at all of permitting it. They do not realize that God, desiring a new creation, may leave those who approach Him on their own terms to the sin they have requested Him to purge. Provided the seeker is sufficiently concerned about his failing, this may supply the requisite humiliation to convict him of his cardinal sin—pride—and make a genuine repentance possible. If he lets Him pull down the house about his ears He will build him a new one and a better. But he is not ready for that. That is not at all his idea.

It is the weakness of Christians today, much as it was the weakness of the nominal Christians of our Lord's day, that while they had nothing against Him as a moral teacher—on the contrary—they felt that life would be less disturbed without Him, so their patronage and their tolerance gave place to a determination to put Him away, and thus preserve, the one the personal, the other the political, *status quo*. Is this picture true? Can we Christians truthfully declare our willingness to follow the full implications whether personal or sociological of our Lord's origin and teaching? The former come before the latter, and the former can cause, indeed must cause, a complete upheaval. Are we not uneasily clear that the established order will be more secure without Him, and that we are not the stuff of which pioneers are made, though, indeed, we deplore the present and fear the coming cataclysm? All the same, not for us to plunge headlong into seas of toil and lose ourselves on others.

In our incursions into the Bible we have learned to be a bit shy of *Rev.* 3—it uses language which revolts our fastidious souls, or we like to think so. We are the people who need reaching and changing, and pious platitudes will not reach us and change us. We need authority. We do not accept this—we cannot reconcile that with modern scientific knowledge. "There's a new tribunal now, higher than God's—the educated man". Who is our God? He is not some tinkering superman made in our image. He is neither semi-God nor superman. In the beginning—GOD, and in due time Christ died for the ungodly.

The preaching of the Creed, or of *John* 3^{16}, might empty the churches—and fill them. Indeed, some of the forty and five might be early casualties! But even if the churches were not so quickly filled after the present accumulated undiscipleship has been swept away—what dynamic force would be present in the remnant? And is it not disturbingly true that dynamic force is lacking today?

"The world's at war with tyrants", and youth and middle-aged are mobilized. The first series of lectures to girl *enlistées*—our daughters—deals with the subject of birth control, and to male recruits—our sons—with precautions against venereal disease. Old landmarks have been removed—let us eat and drink, for tomorrow we die.

What have we to say to the young airman who, detailed for an operational flight over Berlin tomorrow, is determined to make a night of it tonight? If Christ be not risen from the dead, what does it matter? Humanism or social fellowship is equivalent to a pill for an earthquake under such conditions.

"Who is sufficient for these things? . . . but as of sincerity, but as of God, in the sight of God, speak we of Christ". H. W. Edwards.

REPLY BY THE REV. B. C. PLOWRIGHT, B.A., B.D.

As one of the original group responsible for the "Message to the Churches" which Mr. Edwards criticizes, I have been asked to write a note by way of comment. I will try and do it without surrendering to the somewhat hasty acerbity which marks the criticism, and after having given a more careful attention to the article than apparently Mr. Edwards has given to the letter. I will, moreover, refrain from using words like "blah", though, were I indulging in purely secular controversy, I could find large occasion for doing so!

First of all, Mr. Edwards asks for information as to how the letter has been received. Some 13,000 have been sent out to the churches, which means that the response has been very general and widespread. So that's that.

Next, I pass over, with a single comment on each point, his complaints about the length of the letter and his suggestion of unctuousness in its phrasing. I take leave to doubt whether any intelligent business man could have put more shortly what the "Message" tries to say, the more so, that I am not impressed with the clarity of Mr. Edwards's own contribution, which contains about the same number of words. And, if the phrases of which he complains are really unctuous, then Mr. Edwards must blame the New Testament itself, for they are all either a summing up of the New Testament experience or are taken straight from its pages without alteration.

The main contentions of the article are three—(1) that the signatories do not know the world in which they are living; (2) that they are complacent about the church; (3) that what is needed is a return to theological orthodoxy.

(1). If Mr. Edwards cares to read the awful document again he will find certain things said about the present situation. Do they honestly seem to him to be written by men with their heads in a bag? Let him read the second paragraph under the heading "Tomorrow". The usual complaint about these sentences is exactly the opposite of Mr. Edwards's, and is to the effect that they are too depressing and paint altogether too black a picture of the actual situation.

(2). Let me quote the opening sentence of the section headed "Spelling It Out":

> The time has come to remind ourselves of the full sense of what it means to be a true Christian Fellowship and to begin to do the things which both express fellowship and create it.

Does that sound like complacency? The same chord is struck in the questions which immediately follow:

> What does it mean to be a true Christian Fellowship? What does that imply for Church members on the way of faith, life, fellowship, work, witness and worship? How can the Church reach the non-churchgoer?

There is not one of those questions which has not the sharpest of sharp challenges in it, as most churches have found when they have really got down to implementing the "Message" in action.

Now for (3) with its suggestion that if we can recover the authority of the historic Christian creed, the trick will be done, and that, though we may empty our churches to begin with, we shall, in the end, fill them. That seems to me thoroughly mischievous and full of peril for the Church. I want to be quite clear as to what it is I am saying. I hold, as, I am sure, do the signatories to the letter, that Jesus is God incarnate, but I also am keenly aware of one other thing which needs to be stated as forcibly as may be. The real enemy of Christianity is not militant atheism or worldliness, but a half-Christianity. Preach a purely individual Christianity, and you leave the way open for people to escape, as they often do, from its social obligations; preach a social Christianity, and you leave the way open for people to dodge the challenge to personal rectitude. An exclusive emphasis on one half of Christianity is almost always an escape from the acute moral issues raised by the other half. Now, if Jesus Christ Himself be our authority—and I know no other which a Congregational Church can accept—then Christianity is not only a belief, it is a way of living; it is not only a message of God's redeeming Grace, it is the sternest and most inflexible of demands. It is not a case of *either* correct theological belief, *or* ethical Christianity, but of both at one and the same time. It is both faith *and* obedience, if the words of Jesus have any weight at all. No greater disaster could come to the Church, no matter how full its pews might be, than that it should attempt to divide what Christ has so inseparably joined together, for it would simply mean that the Church became in reality what its enemies often declare it is already, a resort of escapists. The "Message" assumes the reality of the Incarnation, as anyone would discern who gave it a moment's serious thought, and it tries to spell out what our obedience means. Lest Mr. Edwards should still not be able to comprehend it, let me put it as shortly as I can. Our obedience to Christ means that if we are to win men to Him, we have to talk to them in the spirit and about the things of which He spoke to them, which means talking to them about the Kingdom in the spirit of the Kingdom; it means that the Church must become a truer fellowship than it is at present, and it means that the Church must exhibit the spirit of its Master, not in serving teas at "Bright Social Hours", but in back-breaking, heart-taxing service of its fellows.

WORTH NOTING FROM RECENT BOOKS

The decay of the religious spirit is widespread. But if we seek for a religious revival we must be careful to define our terms with some precision. If, thereby, we mean a revival of faith in the supernatural, the evidence is clear that, especially in any of the historically dogmatic forms, it is unlikely; for their power to offer rational proof of their title to acceptance dwindles with every advance in the scientific understanding of the universe. There is, moreover, no form of cruelty in human existence to which the religious spirit has not been able to accommodate itself; there is a grim truth in the accusation that its votaries have been content, for the most part, to see it operate as the opium of the people. There is, again, no great advance of human knowledge of which the classic religions have not been the uncompromising opponents until its truth was so obvious that some shame-faced accommodation had to be sought. If by the religious spirit we mean the power of some system of theological dogma to influence the social behaviour of ordinary men, the answer to its claims is the simple one that their conduct, as believers, has been no better, if no worse, than that of the average in the given age.

H. J. Laski, *Reflections on the Revolution of Our Time.*

As I understand it, the doctrine of the Holy Spirit is the belief that the Creator is ceaselessly inspiring men and women of faith and good will to fight for the true, the kind, the merciful, and the beautiful against the false, the selfish, the cruel, and the ugly. Every small act of understanding kindness and every courageous act against oppression are inspired by the Holy Spirit, and every lovely thing that comes from the imagination of artist and craftsman is equally inspired by Him. The Lord and Giver of Life is the Lord and Giver of the kind and comely life, and everything that is hard and ugly is blasphemy against His Holy Name.

Sidney Dark, *I Sit and I Think and I Wonder.*

The true progressive . . . deeply admires the *New Statesman,* and regards the Left Book Club as an experiment noble in purpose. He abominates all censorship (except in Russia) and believes that science, art and general wisdom can only flourish in an atmosphere of complete freedom of expression (except in Russia), and that politics must be divorced from the law (except in Russia). He believes that monarchy is at best a harmless joke, and that authoritarian (non-Communist) government is a blasphemy against humanity. He believes that birth control, euthanasia, and abortion are great helps toward a more abundant life. He believes that Youth is a stage of exceeding sagacity and unselfishness, which is generally done down by unscrupulous Age. He believes that public schools produce a monotonous and offensive uniformity of type, whereas secondary schools produce a suffocating luxuriance of those richly human civil servants who people the Ministry of Labour and the Inland Revenue Department with an uproarious diversity of character and behaviour.

Colin Brogan, *Who are 'The People'?*

CURRENT LITERATURE

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

Three Centuries of American Hymnody. By HENRY WILDER FOOTE. Harvard and Oxford Univ. Presses. 22s. 6d.

Men of Substance. By W. K. JORDAN. Chicago and Cambridge Univ. Presses. 18s.

Dr. Foote's fascinating book, published in America three years ago, has only just reached us here. It worthily commemorates the tercentenary of *The Bay Psalm Book* in America in 1640. Dr. Foote describes the heritage of English Psalmody and the long reign of *The Bay Psalm Book;* he tells of the revival of singing in New England in the 18th century, and of the new element contributed by the hymns and tunes of the German settlers in Pennsylvania; the transition from psalmody to hymnody is then traced, and the contributions made by the successive thirds of the 19th century (especially the flood-tide, 1831-65) and by the 20th century. Then follows a chapter of "Retrospect and Prospect", with Appendixes and excellent Indexes. All interested in hymnology should read the book, and there will be few students in Britain who will not learn much from it. How many readers of these pages know, *e.g.*, which of the American Presidents was a hymn-writer?

One of the most interesting features of the book is the innate conservatism of worshippers in regard to hymns. Sternhold and Hopkins held the field for long, and their "Old Version" was never really ousted by Tate and Brady; Brady's own vestry refused the *New Version* as "an innovation not to be endured", and a maid in the house of Tate's brother declared:

> If you must know the plain truth, sir, as long as you sung Jesus Christ's psalms I sung along with ye; but now that you sing psalms of your own invention, ye may sing by yourselves.

Watts, first an intruder, became almost sacrosanct, so much so that in some churches to suggest the introduction of a hymn by anyone else was almost worthy of excommunication. Nevertheless, after the Revolution, the Americans set to work to alter "those passages in which Watts had made King David speak too much like a patriotic Englishman", so that *Ps.* 75, called by Watts, "Power and government from God Alone, Apply'd to the Glorious Revolution by King William, or the Happy Ascension of King George to the throne", became "Applied to the glorious revolution in America, July 4th, 1776".

Another point which calls for mention is the fact that the Unitarians have made a contribution to hymnology out of all proportion to their numbers. Some of those who sternly resist any attempt to include Unitarians in Christian fellowship use their hymns regularly in worship.

An Appendix is given to the practice of "lining out", which seems so ludicrous today: how could any congregation of Christian people sing after the deacon:

The Lord will come, and he will not—

and then stop until he read the next line:

Keep silence, but speak out?

Dr. Foote has given us a readable and useful study which will give both pleasure and help to many.

Dr. W. K. Jordan, for whose four volumes on Toleration the student of the 16th and 17th centuries continually gives thanks, here makes another fine addition to learning—*Men of Substance*. Comparatively few ecclesiastical historians know anything at all about Henry Parker and Henry Robinson, the two 17th century laymen with whom Dr. Jordan deals. Parker's (1604-1652) background was the land, Robinson's (1605-1673?) was trade; both alike played a great part in the life of their day, making contributions, to use Dr. Jordan's classification, to religious, political, and economic thought. Both were on the side of the Parliament, and their pens and brains were constantly used in government service. Parker was the Erastian *par excellence* and violently anti-clerical: he anticipated Hobbes, was connected with no religious party, and was intent above all on preventing religion from being a divisive element in the State. Robinson was equally opposed to Presbyterian intolerance, but he argued for complete toleration; a religious man himself, he believed that no one mind could comprehend truth, and therefore there must be untrammelled freedom of conscience and of worship. In Dr. Jordan's words:

> Parker proposed as his panacea a national church, sternly ordered by the sovereign, devoid of spiritual vitality, and harmlessly administered as a department of state. Robinson, on the contrary, suggested an essentially anarchical solution which exploited the institutional liberty of Independency and which, in the final analysis, reduced faith and organized religion to a completely individualistic basis.

Nowhere, so far as we remember, does Dr. Jordan discuss the relationship between Robinson and Milton: both were responsible civil servants, both believed "new presbyter was but old priest writ large", both believed in the freedom of the printed word (Robinson had his own press, brought by him from Holland). Did either owe anything to the other?

We have left ourselves no space to discuss the remainder of the activities of two remarkable men. Robinson especially had a fertile brain: he not only suggested a national bank, but had views about the post, about free trade, and many other matters well ahead of his time. About them all Dr. Jordan writes with wisdom and judgment. How true, *e.g.*, are his comments in this paragraph, which, however, is spoilt at the end by a reference to Parker and Whitgift as "superb administrators", and to Hooker as one of the architects of the Elizabethan Church (the *Ecclesiastical Polity* was not published until 1594):

> The Elizabethan settlement of religion was pragmatic, comprehensive, and, above all else, Erastian. Dominated by a lay intelligence which measured every trend in national life in strict relation to the ends of political unity and the reign of law, the whole weight of ecclesiastical policy was employed to restrain enthusiasm, to moderate the intemperance of zealots whose aspirations might rend the nation, and to destroy those elements in the religious life of the nation which ventured beyond carefully and strictly defined bounds of treason. Elizabeth, it is fair to say, alone amongst European sovereigns of her age, was successful in preventing eccentric or disaffected religious aspirations from fusing with scattered elements of political discontent. . . .

EDITOR.

Reflections on the Revolution of Our Time. By HAROLD J. LASKI. Allen & Unwin. 15s.

Prof. Laski has written still another important book. It would have been better had it been shorter, for there is a good deal of repetition, and it could have been pruned of some of its rhetoric with advantage—to wit, such sentences as, "They did not participate in the grim nightly trek from Hull and Merseyside to what protection a clump of trees on a country hillside might offer". These blemishes, and slips on pp. 26, 144, 218, 283, and 294, are no doubt due to the haste with which the book has been written, for its author is moved by a sense of urgency: unless, in this country and in the United States, "the great mood in which crisis challenges a generation" is seized, and seized while the exaltation of war is still upon us, the outlook for the future is dark indeed. What is it then, that needs to be done? What but to proceed from a negative democracy, to use Prof. John Macmurray's terms, to a positive democracy. To the masses "victory means the extension of the frontiers of democracy from those political boundaries, at which they so largely halt, to the social and economic fields". Unless such a victory is achieved, victory over Hitler and Mussolini is negative only; and that is what even Mr. Churchill does not realize; instead of envisaging a new social order he sees only "traditional" Britain, revised by "a few practical measures of reconstruction".

We are living, says Prof. Laski, in an age comparable with that of the Reformation or the French Revolution, and what is needed is "a diet of great reforms". The Russian Revolution points the way:

> if, as it proceeds, it is able to show that the private ownership of the means of production is unnecessary to the efficient organization of economic life; if, further, it can demonstrate that there is an adequate substitute for the profit-making motive which, as it works, makes unemployment unnecessary; if it is able to show that the heritage of culture can be made accessible to the mass of the nation, and that the impact of science on industrial technique is not a continuous threat to the economic security of the worker; obviously, then, the Russian Revolution will have opened a new and creative epoch in human experience as vital as any in our time.

Fully conscious of the cruelties which marked the establishment of the Soviet regime and of other blots which still disfigure it, Prof. Laski clearly believes that its principle of a planned economy for the sake of the masses is one which must generally be accepted. Once contraction of trade begins in countries which have been economically prosperous under capitalism there is no way out of the inevitable mass-unemployment except the imperialism that leads to war; and even the United States, with all its resources, has reached this stage in development and is in danger of imperialism. Nevertheless the possessing classes fail to see that the day of capitalist democracy is over: witness the hatred of President Roosevelt, the outcry against Mr. J. B. Priestley's broadcasts, the campaign against the Catering Bill. Even now Conservatives are content with the National Government because

> no essential change has been made in the ownership or control of the economic system; the central citadel of capitalism in Britain remains untouched by the necessities of organization for war. Labour has been placated by a series of social reforms, the virtual abolition of the household means test, the increase of old age pensions and workmen's compensation payments, the advance of agricultural wages, and so on, all of which put plasters on old economic sores without raising the more delicate question of preventing the occurrence of the wounds.

In France many preferred compromise with Hitler rather than economic democracy, while the "rugged individualist" in America and the Tory at home will go any lengths towards the acceptance of Fascism in order to prevent any encroachment on their rights—or their profits—under the old system: all these fail to recognize that the conditions have called into question the basic character of our social constitution.

This is the thesis which Prof. Laski develops with great skill and persuasiveness, analysing the Russian revolution, the emergence of the Fascist States, and the position of the democracies by the way.

Although at points we feel his emphasis is wrong, on the whole we feel his position is unassailable. There is as yet little recognition by the employers, the financiers, and the *rentier* class in the democracies that they will not after the war resume life where they left it off in 1939 or 1941: the attempt to sabotage the Beveridge proposals indicates a state of mind all too common. In Mr. Laski's words:

> The history of political democracy in the period since the French Revolution is the history of its acceptance so long as the masses do not seek to extend it to the planes of economic and social life. On those planes, the attempt of democratic principles to make their way has been resisted with the same firmness as the feudal aristocracy showed in its struggle with the rising middle class. On the evidence, the fact is so far inescapable that if those who live by owning have to choose between the continuance of ownership and the continuance of democracy, they will choose the continuance of ownership.

The British people will stand a great deal; they are prone to compromise and they do not believe in violence. But if the Beveridge scheme is pigeonholed, and if men in their millions return to a world where unemployment is rife, there will be a rude awakening for many both here and in the United States.

It would be well, therefore, for us to heed Prof. Laski's plea for urgency. And it would be well for Christians to realize the part they can play. Here our author is far from helpful, for as soon as he touches religion his blind spot is all too apparent (see "Worth Noting"). Although here and in other books he refers to the part played by the Nonconformist churches in training men in the art of self-government, as soon as he begins to talk about the Church he forgets the Free Churches and their witness. He makes an interesting comparison between the Russian and the Puritan revolutions, but he makes an astounding statement (p. 226) for a scholar of his knowledge about the Puritans and music, showing that he has accepted common generalizations and has not read Mr. P. A. Scholes's authoritative work.

We miss, too, any recognition that there must be in the masses of the people a far greater sense of responsibility than at present if they are to appreciate and to perpetuate the new order. If that new order is to function effectively, it will need—as Russia's experience is already showing—that religion which Prof. Laski seems inclined to despise. The solution to his problem, and to that of a civilization which plans for freedom, is to be found in a democracy which rests on the recognition of the value of individual personality, nowhere so emphasized and safeguarded as in the Christian religion. This solution we have endeavoured to describe in the lectures on *The Christian Basis of Democracy* reviewed by Sir John Lloyd immediately below. EDITOR.

The Christian Basis of Democracy. By ALBERT PEEL, M.A., Litt.D. Independent Press. 4s. 6d.

It was a happy inspiration which led Dr. Peel to record these lectures,

delivered to the Theological Faculty of the University College of North Wales, Bangor, in a form which enables them to reach a much wider audience. They will be read with interest by those who, in these days of anxious review of all foundations, are concerned to learn how, in the opinion of those who love both, Christianity and democracy are natural allies and easily fall into one framework. For Dr. Peel, as an Independent of the Independents, this is plain sailing, since for him the soul of Christianity is to be found, not in creeds or ecclesiastical institutions, but in the New Testament affirmation that all men and women are equal as children of a heavenly Father. Similarly, democracy is to be found where the political structure protects the dignity and worth of the common man, though experience has shown that political equality is not enough, but must be backed by social security. Hence the view, which is shown to be as old as Milton, that democracy finds its surest basis on a Christian foundation.

After this preliminary exposition, there follows in the second lecture a divergence from the main theme into a specialist historical study, which comes fittingly enough from an accomplished student of English Puritanism. It was the occasion and the time which, no doubt, suggested a review of the career and thought of the first of Welsh Independents. For 1943 is the three hundred and fiftieth anniversary of the martyrdom of John Penry. Welshmen have long been familiar with the tragic, yet inspiring story which is here told, but for others, not specially conversant with this field, it must come with the force of a revelation. Penry occupies a large space in these lectures because, in preaching the doctrine, so hateful to Elizabethan statecraft, that the Church of Christ was independent of every civil authority, he also maintained the Separatist view that this Church was represented by the "gathered" and covenanted communities of convinced believers, all equal among themselves, and not by any body or persons claiming ecclesiastical privilege and authority.

It may be objected that this is to associate the democratic ideal in politics with but one section of the great Christian world, as though Independents and others organized on the same principle were the only true democrats. The author's reply would, no doubt, be that it is among these bodies alone that the democratic spirit of New Testament times has been recalled to life, while in the older and more systematized communions it has been largely overlaid and obscured. He is at pains to point out that these "Puritans of the Left", clear as was their vision in this respect, had in other matters the narrow outlook of their age. They were tied to the literal interpretation of Scripture. Their democracy did not extend beyond the elect. It excluded women, whether elect or not. And they made no attempt to apply the Gospel to the social and economic evils of the time. Yet these shortcomings do not detract from the value of their main witness and, lest he should be held to have unduly stressed the importance of this for later political thought, Dr. Peel cites in support of his argument the testimony of leading thinkers who have this in common among them, that they are none of them Independents. J. E. Lloyd.

The Fourth Gospel in the Early Church. By J. N. Sanders. Cambridge Press. 7s. 6d.

As far back as 1905 a committee of the Oxford Society of Historical Theology published a useful volume (*The N.T. in the Apostolic Fathers*) "Exhibiting those passages of Early Christian writers which indicate an acquaintance with any books of the *N.T.*". The present work is at once more intensive and extensive than this: it traces the influence of one Gospel

on Christian theology both orthodox and heretical up to Irenæus. Incidentally it finds no sure trace of its use in the Apostolic Fathers. The study is marked by thoroughness and lucidity, and we shall await with interest the author's promised sequel dealing with the use and interpretation of the Gospel by the great Alexandrians.

Mr. Sanders has, however, given us more than this well-documented survey; something that Dr. Garvie found lacking in Dr. Howard's *Dale Lectures, viz.*, a statement of the author's conclusions on authorship, date, place of origin, *etc.* These conclusions are in brief that the Gospel was at first more highly valued (and claimed as apostolic) by the Gnostics than by some at least of the orthodox. The fact that it had to struggle for recognition shows that it was not written by an Apostle or even by John the presbyter of Ephesus or by the (? earlier) writer of the Johannine Epistles. It was written for, and in the language of, people influenced by proto-Gnosticism, and this made it suspect by conservative Christians. It comes most likely from the mind and hand of an Alexandrian *c.* A.D. 110, a Jew by birth who had access to traditions from a Jerusalem disciple. The first identification (very improbable) of the Beloved Disciple with the son of Zebedee was perhaps made by Alexandrian Gnostics—the Valentinians regarded the Gospel as the work of "John". Its acceptance in Asia Minor (where the last two verses were added) owes something to the support it afforded to the Quartodeciman position. It was from Asia Minor that Irenæus received it; he challenged its Gnostic interpretation and rightly vindicated it as the *regula veritatis*. Altogether a stimulating and scholarly study which promises to lead to useful discussion.

ALEX. J. GRIEVE.

The Code of Christ. By GERALD HEARD. Cassell. 7s. 6d.

In a previous volume, *The Creed of Christ,* Mr. Heard considered the Lord's Prayer as a series of postulates for training the human soul, and as furnishing a basis for the open practice of the teaching of Jesus. In the present volume he details the teaching as it is centred in the seven beatitudes. The qualities of scholarship, suggestiveness, and challenge that marked the earlier work are equally in evidence in this corollary or sequel to it. It is not always easy reading, but it will repay anyone who marks, learns, and inwardly digests it. It is interesting to find that the substance of it was given as a series of addresses at Mt. Hollywood Congregational Church, Los Angeles.

As viewed by Mr. Heard the first step in the pathway to happiness (or bliss) is the purgation of self ("poverty of spirit"). After purgation comes proficiency in three stages—the true diagnosis (mourning), the way of training (the meek, on which see also the Appendix), and the creative desire (hunger and thirst). So we proceed to perfection, which also has three stages or aspects—the recreative mercy, the new creature (peacemaking), and the understanding of all (purity of heart). It will be noticed that the order of the last two beatitudes has been changed, with sufficient justification. A satisfying as well as a stimulating piece of work.

ALEX. J. GRIEVE.

The Revelation of the Word. By Canon H. G. ENGLAND. Murray. 7s. 6d.

Canon England calls his book "a reconstructive outline of Christian theology", and the publisher's blurb describes it as a new doctrine which reconciles the main differences of Arius and Athanasius, and even of Unitarians and Trinitarians, and should therefore be welcomed as a contri-

bution to the uniting of Christendom. These are large claims, and one does not necessarily endorse them by admitting that the book does present some novel features and, in intention at any rate, is genuinely eirenic. What is new in it is Canon England's insistence that the Logos or Word of God is to be identified not with the Son but with the Spirit. The Spirit thus becomes the Second Person in the Trinity, and the Godhead must be regarded as a Binity until the Incarnation, when the glorified Christ is taken up into it. Here it will be well to let Canon England speak for himself:

> From the time that our Lord Jesus Christ became "glorified" the primary Bi-Personal Deity (*Jahveh* and *Ruach*) became a Tri-Personal Trinity of Father, Son, and Holy Spirit, three Persons in one Godhead.

He goes on to describe these three Persons as "perfect individual and autonomous fountains of conscious activity". Canon England points out further that there is no Scriptural evidence for Trinitarian doctrine prior to the Incarnation, and goes on to argue with some cogency that the substitution of an eternal Procession of the Spirit for the eternal Generation of the Son solves a good many problems and makes the way of the Trinitarian somewhat easier. At the same time, his new approach to the doctrine of the Godhead does not prevent him from often losing himself in a maze of metaphysics and from speculating rather too confidently on subjects which are quite outside our human ken.

We cannot, however, be too grateful to the writer of this book for emphasizing as he does the work of the Holy Spirit, and for attempting to put the doctrine of the Spirit on a more satisfactory basis. That is one of the crying needs of the Church in our day, and must play an important part in any attempts at theological reconstruction. Whether that can be done in terms of an eternal Binity developing into a Trinity is open to question. Canon England's effort is a bold one, and is supported and illustrated by abundant if rather indiscriminate quotations from Scripture. There is, however, a good deal that is fresh and suggestive in his discussion of very familiar themes. Nor does he greatly help his case by excursions into psychology as, for example, when he uses Jung's theory of the Collective Unconscious to suggest a Divine Universal Consciousness and so works up to a Divine Communal Personality. Yet there is no doubt that Canon England in this book has opened for us a new approach to many of the big problems of theology. It is one worth exploring even though we cannot follow it all the way. W. B. Selbie.

The Doctrine of the Trinity. By Leonard Hodgson, D.D. Nisbet. 15s.

Canon Hodgson is well known as a learned and weighty exponent of philosophical theology, and his latest book will certainly add to the esteem in which he is held for his work's sake. It is an attempt, and a very successful one, to expound the doctrine of the Trinity in terms of the thought of the present day, which means discussing it both as a matter of revelation and as a matter of philosophy. This involves also considering its religious significance, and what Canon Hodgson has to say on this head constitutes one of the most interesting and valuable features of his book. For, he says:

> The Blessed Trinity is not some incomprehensible mystery which we dimly worship from without; it is the revealed nature of the God "in whom we live and move and have our being", as well known and familiar to the Christian, and as often unnoticed, as the air he breathes.

Starting, then, from the empirical data of the New Testament presentation of Jesus Christ, Canon Hodgson goes on to show how this involves a

doctrine of God in three persons, each of them being, as he says, a "He" and none of them an "It":

> Reason and revelation unite to insist that God is one; revelation insists that His unity must be such as to unify the threefold life revealed in Christ and known to us in our adoption.

This unity of three persons in one is unique, but is the only true kind of unity there is:

> As creatures of time and space we can only know God through the Persons severally: we cannot know His unity directly. But we can believe in that unity through an act of faith which is thoroughly rational.

Stated thus baldly, this does not sound a very convincing defence and exposition of trinity in unity. But it becomes both more intelligible and more acceptable when read in the light of Canon Hodgson's careful and critical discussion of the doctrine in its historical setting. He seeks all the time to be faithful to the empirical evidence, and refuses to consider what goes a long way beyond it. "I have not the least idea", he says, "of what is meant by either filiation or procession in respect of the divine Being". At the same time, it is not altogether clear how we are meant to reconcile insistence on the He-ness of the Persons in the Trinity with that transcendent and more than merely mathematical unity which Canon Hodgson postulates.

Be that as it may, however, we cannot but be grateful to him for the insight and freshness with which he treats this well worn and difficult theme. His exposition of the New Testament revelation and of its consequences both for philosophy and theology is quite admirable, as is also his discussion of the three classical expositions of the doctrine in Augustine, Aquinas, and Calvin. In his last chapter on Trinitarian Religion Canon Hodgson reveals himself not only as a fine scholar but as one of whom it may be truly said that the heart makes the theologian.

One word of criticism. Canon Hodgson rightly emphasizes the importance of the empirical evidence derived from the study of the Christ of the Gospels and warns us against "reading into the minds of any men the ideas of later ages". In these days this is a very necessary caveat, but it seems hardly consistent with it to say, as Canon Hodgson does:

> Our starting point will be the Christ of the Gospels *as viewed in the light of later Christian reflection.*

Surely the best way to discover "what may have been the truth about Christ to account for His having said and done what He did" is just to study such account of His words and deeds as we have without any preconceptions derived from later reflection. Only so can our theology claim to be firmly based on history. That Canon Hodgson realizes this is obvious from his insistence that divine revelation is given in acts rather than in words. We are greatly indebted to him for this most timely and valuable contribution to Christian theology. W. B. SELBIE.

The Figure of Beatrice: A Study in Dante. By CHARLES WILLIAMS. Faber. 10s. 6d.

Of books concerning Dante there is "God's plenty"; in the British Museum Catalogue, *e.g.*, we find upwards of 100 folio pages of them. But on the special shelf of every English Dante lover, alongside Dean Church and W. W. Vernon, Toynbee and Wicksteed, this volume by Mr. Charles Williams will now find a sure place. It is a wise and able and sensible book. It demonstrates with equal clarity and conviction that neither the feud of Guelphs and Ghibellines, nor the onrush of humanism, nor the

Thomist philosophy[1], is the prime motive in the heart of Europe's greatest poet. Rather was this motive a young girl, whose voice was ever, like Cordelia's, *"suave e piano"*, whose form was *"coronata e vestita d'umiltà"*, who appeared "something like the glory of God" walking down a street of Florence towards him.

For the love of Beatrice was to Dante no romantic Paolo and Francesca episode. Though she married someone else and died at the age of 24 (31 years before his own sad pilgrimage ended), the thought of her became to him nothing less than an endless ladder *"per la quale campiamo da eternal morte e acquistiamo eternal vida"*[2]. Her beauty had power "to renew nature . . . , to turn a bad thing into a good". "He who does not merit salvation must not hope to bear her company". Her quality "drives far off each thing of sin and guilt". The "seeds of felicity sent by God into a well-disposed soul" spring into life because of her, and, as one of Dante's teachers had long before written, *"vigor est coelestis in illis seminibus"*. All students of Goethe will welcome this reinforcement and careful elaboration of the "Faust" theme—that it is *"das Ewig-Weibliche"* which bears up upward and leads us God-ward.

We complained some years ago in this journal[3] of the way in which many modern studies of Dante confuse, by their diffuse erudition, a true understanding of the great Italian. No such complaint can be lodged against Mr. Williams's work. It is not easy reading, yet there is scarcely a page of it from which we have not gained new light, and particularly from those explanatory of the *Divina Commedia* itself. The difficulties we meet in these mighty lines are Mr. Williams's difficulties, and he dodges none of them. And he is, justly, not afraid to allow himself such a phrase as this concerning the book as a whole: "It is in a way astonishing (but blessed) that this great poet should have said so little in the ordinary speech of Christians; he omits so much that any small Christian versifier would have put in"? His felicitous and most enlightening parallels with Wordsworth are not the least of our indebtedness to him.

He who of old sought the Sangreal found, when looking within the holy Cup, how "there came a figgur in likenes of a child and the vysage was as reed and brighte as ony fyre". The author of this book looks into that "thunder and glow and beauty" that we call the *Divine Comedy*, and sees therein, like another Sir Galahad, the figure of a girl, Beatrice, said to have been called Portinari, who died in 1290, whose simple faith and sweet face led him to that rose of light where *Dio senza mezzo governa* (where God rules without any intermediary).

There is a numerical error on p. 128, and a few curious, I think regrettable, neologisms throughout the book—in-amourment, in-othering, in-fleshing, in-Godding—which distract the reader. SYDNEY H. MOORE.

SHORTER NOTICES & DESCRIPTIVE LIST

*(Books marked * are recommended for ministerial reading.)*

Miss Olive Wyon's *The School of Prayer* (S.C.M., 6s.) is worth while for its quotations alone, though too many of them, and too many of the prayers, are without names altogether or are vaguely attributed to a Quaker

[1] *Cf.* the shrewd remark on p. 191: "St. Thomas has been a little overdone as an exponent of Dante. It seems likely he would have found some difficulty in apprehending Dante's whole Beatrician scheme. In any case, valuable as the explanatory expositions of St. Thomas are for illumination of Dante, it is what is inside the poem . . . which chiefly concerns us".

[2] By which we escape from eternal death and gain eternal life.

[3] *In re The Passing of Beatrice*, by Gertrude Leigh.

or "a Frenchman of the 17th century". There are few Christians who would not profit by reading Miss Wyon's book and following her counsel.

The Rev. Alan T. Dale's **Rediscovering the Local Church* (S.C.M., 2s. 6d.) is a timely little book which all ministers will find of use. It reminds young people that the church to which they belong is part of the one holy catholic Church, sharing in its history and its triumphs. The only point where we stumbled was over the superlatives attached to the Sacraments. In order to exalt the Lord's Supper it is unnecessary to suggest that it transcends the Sacrament of the preaching of the Word.

We hope readers will not discard Mrs. L. Le Mesurier's **God's Carpet* (Methuen, 8s. 6d.) when they come across J. S. Spender, Turtullian, and the shocking *Revelations*. Nor should they discard it because it disturbs their prejudices, and makes them look to their first principles. Mrs. Le Mesurier takes for her text words of Berdyaev which some of Berdyaev's disciples find it convenient to forget: "None who has left a Christianity based on authority can return to anything but a Christianity which is free". Her plea is for "a wider and deeper religious tolerance than any which has yet prevailed". In the British Commonwealth Christians, Buddhists, Hindus, Jews, Moslems, "hold the same ideals of freedom, justice, and compassion. . . . Attempts to judge between the claims and values of different revelations can only seem presumptuous and impertinent". A man may find in Christianity or Buddhism or Hinduism "all that is necessary for his soul's life and for the rebuilding of the world", but it is intellectually unjustifiable and morally harmful to think it contains the whole or the final truth: Patanjali defined ignorance as "the stupid insistence that one's own point of view is the right one". Mrs. Le Mesurier, always persuasive and sometimes convincing, expounds this thesis, endeavouring to show how the great religions say the same thing in their own language. It means, of course, that she frowns on proselytism, and her book presents a case the missionary must answer.

Sir Charles Jeffries's *Creed or Common Sense* (Faber, 5s.) would be an admirable book for discussion by keen young people, for it is both frank and shrewd. Many of them, we feel, would come to the conclusion, despite the writer's disavowals, that they have been led up the garden path to be told that their duty is to become active members of a branch of the Church, and "For most people that branch is undoubtedly our own Church of England"! Young people would enjoy and benefit by the chapter on "The Gospel according to Sherlock Holmes", but we wish Sir Charles would let Sherlock take him through that on "Sacraments and What They Mean", where expressions such as "sheer absurdity" cover ignorance of *N.T.* scholarship, and the whole is written from the dogmatic angle implied in

> there can be no doubt that God has intended Baptism to be the normal way by which souls are introduced into the Christian community. People who deliberately reject God's normal way and act on their own ideas are clearly taking a grave risk.

Miss Phyllis L. Garlick's *The Wholeness of Man* (Highway Press, 10s. 6d.) is an informing and stimulating "study in the history of healing". Especially in the chapters dealing with the history of medicine in India and China does Miss Garlick gather together information not easily obtainable, while her illustrations of medical missionary work, mostly taken from the Church Missionary Society's records, are full of inspiration. The medical missionary even today, when Government agencies have multiplied, has a splendid opportunity, and perhaps the Missionary Societies can carry out their function in no better way than by sending out Christian doctors. And if all medical men at home were Christians, what could they not accom-

plish! It seems strange to us now that a Missionary Society could ever send out a doctor with the instructions, "You are not, strictly speaking, a missionary. Your proper place is not to preach the Gospel . . . " There is ambiguity in the word "single" on p. 141, where Bishop Wilson objects (in 1842) to a single woman being sent out to India. The context suggests that "single" here equals "unmarried", but this might have been made plain.

The Rev. D. R. Davies, having moved on to orthodoxy, been taken up by Archbishops, and downed peacock's feathers—and having learned by the way, we trust, that Marburg is a place, not a scholar—has now reached the dignity of a *C.N.L.* booklet, *Divine Judgment in Human History* (Sheldon Press, 1s. 6d.). Mr. Davies has always been able "to talk the hind leg off a donkey", and there are clever things in this essay, though it is not quite clear what the Appendix (where we find ourselves in general agreement)—"The Nature of the Emerging Social Problem"—has to do with the rest. Mr. Davies gives us undigested quotations and confident dogmatizations: "But Brunner is wrong". Of Mr. H. G. Wells: "supreme idiocy"; "his thick-skinned naturalism". And there are no limits to his knowledge: "God is becoming impatient. The Holy Ghost is in a hurry". It is good to learn, however, that Mr. Davies, now writing from "my own Communion, the Church of England", believes that "freedom and security cannot be reconciled".

Many who read the translation of the Russian *The Way of a Pilgrim* will be glad to see *The Pilgrim Continues His Way* (S.P.C.K., 3s. 6d.), also translated by Mr. R. M. French. The narrative is vivid and moving, and should be a great help to the devotional life. From internal evidence alone we are inclined to agree with Mr. French that the long discussion of prayer is the work of another hand.

Protestants could know more about St. Teresa (1515-1582) to their own advantage; a Discalced Carmelite, of the Order Teresa and St. John of the Cross founded, has translated from the Spanish her *Way of Perfection* (Sands, 7s. 6d.).

Turning the pages of *The Catholic Conception of the Law of Nature* (S.P.C.K., 2s. 6d.) in a sleepy moment, and catching sight of "S. Gregory", "Constantine" and "Grace", we wondered if we had fallen on a new history of cricket, but Gregory proved to be a Saint, Constantine an Emperor, and Grace a Doctrine. The book is a scholarly thesis on a subject very relevant to the world situation.

In Nonconformity's palmy days, when Joseph Chamberlain represented R. W. Dale in Parliament, Carrs Lane counted for a great deal in the life of Birmingham. So it does still, though the Rev. Leslie J. Tizard's technique is different from that of his famous predecessor. Recently Mr. Tizard invited some leading authority on a particular subject to open a conference on Sunday evening, the conference being preceded by worship at which Mr. Tizard himself preached. *Christianity and Life* (Independent Press, 4s. 6d.) contains the ten "Citizenship Sermons" on these occasions. The subjects are "Christianity and Life", "The City", "Health", "The Law", "Education", "Science", "Art", "Business and Industry", "The Press", "The Home", and they are treated with a practical sanity and warm humanity which make them as easy to read as they were effective when they were delivered. Dr. Moffatt deserves better of us than again to be deprived of a 't'.

Seven Baptist scholars—Drs. A. Dakin and A. C. Underwood and the Revs. F. C. Bryan, R. L. Child, G. Henton Davies, J. B. Middlebrook, and R. Guy Ramsay—are responsible for the ten sermons in *Believers'*

Baptism (Kingsgate Press, 3s.). The sermons are earnest and well-argued, and deserve the attention of non-Baptists. Nevertheless we cannot see why open confession of faith before men should not be accepted without water baptism: it is the baptism by the Spirit and not by water that is important.

The Rev. R. Selby Wright has constrained a number of distinguished scholars and divines to answer questions *Soldiers also Asked* (Oxford Press, 4s. 6d.). Archbishops and Moderators, Headmasters and Deans, Philosophers and Chaplains, tackle 22 questions about God, the Bible, the Church, life on earth and life hereafter. There are some extremely useful contributions, though many of them would have to be translated into the vernacular before they "got across".

"Your acceptance or rejection of the thoughts expressed" in Mr. Staveley Bulford's *Man's Unknown Journey* (Rider, 18s.) "will depend", we are told, "on the degree of Evolution of your Consciousness". Ours, apparently, has not evolved very far, for even when we had tried to master the Glossary, we found this medley of astrology, spiritualism, and "the projection of the etheric double", far too much for us. Nor did the illustrations help, while the occurrence in the bibliography of

"Bible, The. *The Silver Cord.* Ecclesiastes xii, 6"

where in every other case the three items represented are author, title, and publisher, added another riddle. Mr. Bulford has apparently written another book, *The Mystery of Ourselves;* the mystery remains after reading this new one.

Mr. E. H. Hayes is to be congratulated in getting out the *Concise Guides* for 1944 in the month of October, a great achievement in these days. He has gathered round him a group of able collaborators, and the *Guides* will be found helpful as ever. The one for Beginners is 3s. 6d., the Primary, Junior, Senior, and Young People's 4s. 6d. each. From the R.E.P. also comes *Jesus and His Friends* (5s.), Vol. II of the Infants' Lessons on the Agreed Syllabuses.

Prof. J. E. Neale's four lectures, *The Age of Catherine de Medici* (Cape, 6s.) is well worth while for its sketch of the Calvinistic system alone. It describes the hectic years from 1559 to 1598—the period of the religious wars in France—with skill and acumen. Catherine, the failure, appears as a foil to Elizabeth, the success; both were politicians, but what a difference in their careers!

Miss L. V. Hodgkin's *The Shoemaker of Dover* (Friends' Book Centre, 5s.) tells the story of Luke Howard (1621-99), who, after his "convincement" in 1655 suffered many imprisonments as a witness to the truth that was in him. In 1704 his various letters and testimonies, together with an account of his life, were gathered together in *Love and Truth,* on which Miss Hodgkin draws. Two special points may be mentioned: (1) There is no descent from this "founder of Quakerism" to his more famous namesake, Luke Howard, F.R.S. (1772-1864). (2) Howard was largely responsible for the conversion of that turbulent spirit, John Lilburne, to Quakerism. In 1655 Lilburne wrote to his wife:

> For here in Dover Castle [the prison], through the loving kindness of God, I have met with a more clear, plain and evident knowledge of God and myself, and his gracious outgoings of soul, than ever I had in my life-time. . . .

Howard was an attractive character, and his letters show that he had an arresting style. "I hope", he says, "thy Wisdom will look rather at the meat than the dish".

Mrs. Janet Whitney's **John Woolman, Quaker* (Harrap, 21s.) is a beautiful book about one of the most attractive figures in American history. We wish all ministers and teachers would read it, not merely because it would give them pleasure and do them good, but because it is so relevant to the modern situation. There are few Christians even now who relate every part of their lives to their Christian profession: Woolman would not travel in stage-coaches because the horses were driven so mercilessly, nor use the post-boys because the journeys were so hard on them; he would neither make a profit in goods which entailed the use of slave labour nor use such goods himself; he would travel steerage because the cabin was too luxurious, and rejoice because it gave him the opportunity to see how the sailors lived. In all his relations, with his family, with Friends, and with the Indians, he was a man of integrity, whose light shone before men. English Quakers must blush still when they remember how the London Yearly Meeting received this saint—horrified at his appearance, for he refused to wear dyed clothing, and so was dressed all in white. They redeemed themselves later, but it was Esther Tuke who proved a true Friend, for when he was stricken with the smallpox from which he died at York in 1772 she at once left her home and family and went to nurse him.

Miss Joan Evans's *Time and Chance* (Longmans, 21s.) is "The Story of Arthur Evans and His Forebears". In some biographies the chapters on ancestors are tedious, even superfluous. It is not so in this case, although it is not until p. 163 that Arthur Evans begins to live in his own right, and to escape from being "Son of John Evans the great". The account of several generations of Evanses and Dickinsons sometimes bewilders, so numerous were the children in a family—five, eight, even fifteen—but it furnishes an excellent period picture, from which Arthur emerges to make his own contribution to life and learning. He was brought up in the atmosphere of archæology; his father received all the honours science could give him for his work in prehistory and numismatology. If there Arthur was a follower, in politics he went his own way, making his name first as correspondent of the *Manchester Guardian* in vivid and violent letters from the Balkans. It is both amusing and amazing to learn that at one time he thought of himself as a possible Consul, at another as M.P. for the University of Oxford—this stormy petrel who for weeks had been clapped into jail at Ragusa. Readable chapters describe the Balkan experiences and the long struggle about the Ashmolean at Oxford, before reaching the exciting events of Knossos and the peace of Youlbury.

Miss Evans has skilfully performed a difficult task and made Arthur, his father, and their womenfolk live—and what a time the two of them must have given those womenfolk! "Lexten" on p. 105 should, we think, be "Lexden". From the period-piece of the eighteen-sixties we take two entries from the diary of Sir John Evan's second wife:

> Don't like the Bergnes, they speak too low and are dissenters.

and a description of a family wedding:

> everything very nice except the bridegroom.

It is a matter of regret the British Congregationalists know so little about the personalities of American Congregationalism, and *vice versa*. To how many Congregationalists in this country will the title of Mr. Wayne C. Williams's *Sweet of Colorado* (Association-Revell, $2.00) convey anything at all? Yet William E. Sweet was Moderator of the Congregational Churches of the U.S.A. from 1940 to 1942, when he died. First a Methodist, he became a Congregationalist and one of the leading citizens of Denver. Never a wealthy man as America counts wealth, he gave $25,000

to the Denver Y.M.C.A., and was for long its President. Then he went into politics and outraged all his business associates by his sympathies with Labour. He was elected Governor as a Democrat in 1922, but he was not helped by his brusque manner and inability to compromise, and attempts to secure election as Senator failed. He was an enthusiastic supporter of the New Deal, and a champion of many good causes. Mr. Williams tells his story with skill and sympathy.

Mr. Jonas Lied's *Return to Happiness* (Macmillan, 18s.) is a Norwegian saga, and we must not ask how it comes to be printed in fine readable type on good paper with adequate margins. As a youth Mr. Lied started out from a Norwegian farm, equipped with dreams, ability, and abundant energy. He began work in Cardiff, and was soon making good money in Berlin. Paris next drew him, and there he met his fate in Mr. Alfred Derry, of Derry & Toms, who set him thinking about business in Siberia. Then came adventure, for Mr. Lied was a pioneer in opening up Siberia by way of the Kara Sea. Soon a huge fortune seemed likely, with Mr. Lied as a figure in the world of international finance. To ease his way in Russia he became naturalized. The Revolution not merely destroyed the hope of fortune, but it nearly "liquidated" the pioneer; but after being a Russian citizen eighteen years Mr. Lied reverted to his first nationality and returned to Norway, where he finds an outlet for his energies in developing the family farm for which he always had a nostalgia.

There is much more than this bare summary in the book—ski-ing, wolf-hunting, interviews with Lenin, a voyage with Nansen, business activity in most of the capitals of Europe and in New York. One thing is lacking, and that is religion. Mr. Lied's materialistic outlook appears in the one reference to religion, and how strange it is to find J. H. Jowett's name in these exciting pages:

> Of all the people I met I suppose Derry alone had some concern for my soul, and while admiring my intense devotion to business might have wished that I should recognize more often the claims of the spirit. He got me to Whitefield's Tabernacle upon a Sunday to listen to Dr. Jowett. I sat somewhat awkwardly in a chair and covered my eyes with one hand while Alfred Derry himself, at the lectern, offered long and indeed comprehensive supplication to the Almighty. I was much impressed by Jowett, to whom afterwards over tea in the vestry I was introduced. But I considered him and what he said rather as I might a complicated chess game and a very capable player, coming to the clusion that *White* would win. *White* did win; for Dr. Jowett shortly after received a call to one of the richest and most select congregations, and began to expound the Word from the vantage-ground of Fifth Avenue, New York.

The unfairness to Jowett is evident, and in addition the reference has headaches for historians. The year seems to be 1910. Jowett may then have preached at Whitefields, but would Derry have offered prayer, and is there a lectern, and would there be tea afterwards? Only if it were the Men's Meeting, we think.

Auld Reekie (Methuen, 12s. 6d.) is another of Mr. Alasdair Alpin MacGregor's rambling descriptions of his youth. The last chapters give the impression of padding, while those devoted to school-life give a pathetic picture of the lot of the boy whose tastes are not ordinary or who develops late. Mr. MacGregor apparently takes delight in washing his family's dirty linen in public—the constant references to the separation between his

father and mother and to the feud between his brother and himself most of his readers will, we think, find distasteful.

Dr. Glyn E. Daniel's *The Three Ages* (Cambridge Press, 3s. 6d.) is "An Essay in Archæological Method". It outlines Thomsen's concept of the three ages, verified by Worsaae's excavations, and then discusses amplifications and misconceptions of it. Especially does it criticize the chronological use of the method; "the three ages are primarily industrial and technological phases".

Mr. J. M. Thompson's *The French Revolution* (Blackwell, 32s. 6d.) is a book of which British historical scholarship can rightly be proud. Mr. Thompson has steeped himself in his authorities, but has not succumbed to them; he impresses himself on the mass of material, and has written an account, as readable as it is authoritative, of half-a-dozen crowded years. Only in 1793 do we find the canvas too crowded, so that at times the figures can hardly be distinguished. And, in spite of Mr. Thompson's apologia, the absence of footnotes is a mistake; many times we should have liked help in the identification of a quotation, help Mr. Thompson could easily have supplied, as the very useful "Practical Preface" shows. The Index, too, seems incomplete; where do "Couthon" and "Saint-Just" appear? One other complaint; too often we have references to "the affair X— or Y—", which carry their meaning to the student of the period, but will leave the casual reader baffled. Mr. Thompson, by the way, seems to use "religion" as did the Athenians, or the translators of the A.V., for the people of the Vendée "were among the most ignorant, cruel, and religious in the country". Here is a dictum that can be pondered with advantage: "Religious faith cannot be expressed by a Lowest Common Multiple of beliefs". A skilful piece of work, the product of much learning and industry.

Mr. Charles Morgan's *The House of Macmillan (1843–1943)* (Macmillan, 8s. 6d.) has given us a pleasant evening. From its almost Smilesian introduction describing the two brothers from Scotland who came south, struggled, and succeeded, to the present moment, which finds the firm's senior partner conspicuous in the Mediterranean, the story never flags. And why should it, with Kingsley and Meredith, Hardy and Morley, Shaw and Wells, Tennyson and Kipling, the phenomenal sale of Morley's *Gladstone* and the idiosyncrasies of Lewis Carroll, to talk about? Never had author better material supplied, and deftly has Mr. Morgan worked it together. Only near the end, when he comes to write of Ralph Hodgson, Yeats, and Walpole, does Mr. Morgan lose his sense of proportion. What a marvellous programme of work for a decade Walpole made for himself! Many lesser men do the same, but Walpole carried his out.

Mr. Norman Nicholson's *Man and Literature* (S.C.M., 10s. 6d.) is interesting enough, though it struck us as rather youthful; that, however, is the best of faults, for it is certain to be outgrown. Mr. Nicholson finds two doctrines of Man common in modern literature—Liberal Man (typified by Wells) and Natural Man (by Lawrence). Shaw, Galsworthy, and Arnold Bennett are studied under the first group, Montherland, Aldous Huxley, Hemingway, and Faulkner under the second. Finally the notion of "Imperfect Man" in need of salvation is seen in Joyce, T. F. Powys, T. S. Eliot, Franz Kafka, and some of the modern poets. Mr. Nicholson's choice of writers seems to us arbitrary, and we must confess that his expositions of those we know little—Faulkner and Kafka—aroused no desire to know more; and superlatives are attached to some of these names far too glibly. But the theme is an important one, and it is handled in a way that does

make us want to know more of Mr. Nicholson: we hope we shall hear from him again. He uses "will" for "shall", and p. 202 needs attention.

In *A Book about Books* (Murray, 7s. 6d.) Canon Frederick Harrison has written a readable account of the books he loves, and added abundant illustrations. About paper and printing, illuminated manuscripts, books, newspapers, libraries, and modern book production, he chats merrily away, and few there be who will not learn something from its pages.

It is to be regretted that Prof. J. A. Schumpeter of Harvard did not produce parts of his *Capitalism, Socialism and Democracy* (Allen & Unwin, 15s.) during the 40 years he has been working on the subject. That would have helped his readers, and made his contribution more original and up-to-date. The arguments that capitalism destroys itself by its own efficiency, and that based on the vanishing of investment opportunity as population shrinks and there are no more areas to exploit, we seem to have heard so often since 1938, when Prof. Schumpeter wrote one of his sections. He himself confesses that the first section, which he says those not interested in Marx need not read, is difficult. But nowhere is the book easy to read: its author never helps readers by a pithy summary, and the unity of the book is hard to find. Its parts are: "The Marxian Doctrine"; "Can Capitalism Survive?"; "Can Socialism Work?" (the answer is in the affirmative); "Socialism and Democracy"; "A Historical Sketch of Socialist Parties". There are 375 pp. of "desperate brevity" in which great play is made with phrases such as "oligopolistic industry" and "the obsolescence of the entrepreneurial function". The allusions to British politics do not strike us as particularly shrewd or well-informed, and altogether we got much less out of the book than we expected.

The Rev. E. D. P. Kelsey's **The Dynamic of Reconstruction* (Clarke, 5s.) is an able little book which we strongly recommend. Its diagnosis of the situation in Europe and at home is sound, and it does not fail when it comes to prescription. How shall the authority of Christ secure obedience in the life of today? By the teaching of the faith, pledged Christians whose lives shall be manifestly different from the lives of those about them, and by Christian neighbourhood groups. Here is a practical policy for the Church of today. This long quotation is, we think, fully justified:

> So far as the Church is concerned, the twentieth century has brought much that encourages. The confident dogmatic materialism of science has gone, and not only is it admitted that Reality is something bigger than investigation by purely physical methods can reveal, but this limited investigation itself leads to a spiritual interpretation of the universe. The Church has turned again to theology, but with a new attitude, which realizes, for its part, that a comprehensive view of Reality must take into account the conclusions reached by other departments of knowledge. The Bible has been freed from the rigid, narrow limitations of a literal interpretation: the historical Christ, the Jesus of history, has been rediscovered: the idea of the Kingdom of God has been unearthed from the debris of barren intellectualism and nauseating emotionalism: the reality of the "natural law" has been reasserted: there has been new emphasis on corporate experience, the experience of the Church as a whole, which has taken the place of the earlier individualism: the Christian Social Movement has taken a firmer hold.
>
> But there has been far more to discourage. The Church as a whole has been little influenced. It is still very much concerned with its own preservation, the safeguarding of its orthodoxy, the validity of its

orders, the correct ordering of its services: teaching is ethical rather than theological, and there is little attempt to welcome and assimilate the findings of modern knowledge, or, to use language and analogy that has some current meaning, still less to relate Faith to problems of public and corporate life. Churchmanship is the parochialism of a congregation, not of a community. Faith is a private affair and the area for its expression becomes increasingly limited. Outside there may be a diffused religion; but there are vast masses of people, in urban districts, who have never had any contact with the Christian Faith as members of a community in which it is practised, and whose opinions are but uncorrelated fragments deposited by a broadcast address or an article in the popular Press. . . .

Mr. Colm Brogan's *Who are 'The People'?* (Hollis, 8s. 6d.) is a *jeu d'esprit* the writing of which he has hugely enjoyed. The reader will share the enjoyment if he takes the book in very small doses, but the irony which is amusing and effective in an article becomes tiring when sustained over 156 pp. The "clerks", otherwise the progressives, are the butt throughout, with Mr. J. B. Priestley and Mr. H. G. Wells, and the Communists at home and in Russia, as their main representatives. Mr. Brogan is a clever Irishman and no doubt a Roman Catholic, and he has had an easy task in finding food for his humour. But it would be equally possible for him to write a similar book about the conservatives and traditionalists, among whom material abounds. Mr. Brogan has no constructive suggestions to make: perhaps he is keeping them for another book. In it we hope he will not make foolish resolves (by forgetting the word "shall") such as:

> We will set about the next peace settlement with liabilities as large . . . as . . . in the last.

Here are examples of Mr. Brogan's irony:

> The Dean of Canterbury said the day he became a director of the *Daily Worker* was the proudest day of his life. This was surely ungracious to God, whose declared servant he became much earlier, not to mention too Mr. Ramsay MacDonald, who appointed him to the deanery.
>
> As a result of this lingering prejudice of orthodoxy the new religions, destined for the new age, were as successful as those proletarian magazines of current literature which appealed straight to the masses and sold a hundred copies.
>
> Havelock Ellis would no doubt have sympathized with the spirit of Professor Whitehead's axiom that religion is what a man does with his solitariness. This large definition, which sanctifies a good deal of quiet drinking, is not all helpful to ourselves, for the British people still believe that religion is what a man does with his life.

During Mr. Sidney Dark's editorship, whenever we felt our Nonconformity flicker we bought a copy of the *Church Times,* an invariable restorative. *I Sit and I Think and I Wonder* (Gollancz, 8s. 6d.) has the same characteristics — those of an unintegrated personality — fine passages of commonsense in vigorous English, and then such prejudice and balderdash that we cannot believe it came from the same pen. Thus on pp. 20, 21 we have the noble words quoted in "Worth Noting", immediately followed by paragraphs about the Puritans in which every sentence arouses protest. But then Mr. Dark says, "From my youth up I have always hated Puritanism and all that it implies", and he believes Laud died for the poor! He also hates Lady Astor, the Bishop of Birmingham, Mr. T. S. Eliot, Lord

Halifax, Sir Herbert Williams, and—well, it will be seen he is catholic in his hatreds. Nevertheless these garrulous pages are full of interest, and Mr. Dark's bark is much worse than his bite. He urges that there must be recognition that capitalism has had its day if civilization is to live, friendship with the Soviet Union and a willingness to learn the lessons it has to teach, and that after the war Britain "must be either a spiritual leader in a Socialist Europe, or the outpost, of ever-decreasing importance, of capitalist America". Mr. Dark insists that he is no scholar, but that does not stop him from dogmatizing on all manner of subjects; he tells us, *e.g.*, that *all* the Psalms "were written centuries before the birth of Christ". The proof-reading is not quite so bad as in *Not Such a Bad Life*, but it is still terrible: Americans will not recognize "H. L. Menkin", and the Under-Secretary for War will not suspect the identity of "Pike-Croft".

Mr. Wilson Harris has done good work with *The Spectator*, and the collection of articles therefrom printed in *Ninety-nine Gower Street* (Constable, 8s. 6d.) will give pleasure to his readers as well as to those who meet them for the first time. They stand the searching test of reappearance remarkably well, though here and there Mr. Harris confesses he would like to have made some revision. The articles are classified under "Crowns and Sovereigns" (those at the time of the Abdication are exceptionally good), "Various People", "The Road to Munich", "Federal Union", "Disjecta Membra", and "Things More Enduring". Mr. Harris has many gifts—a readable style and the ability to turn a phrase, balanced judgment, and a wide acquaintance with men and books, and he is not afraid to stress the place of spiritual things in the life of the individual and of the community. The temptation to quote is great, but it must be resisted, except for a couple of sentences on Mr. Lloyd George's *The Truth About the Peace Treaties:*

> Mr. Lloyd George explains that he liked President Wilson and only criticises him in the interests of truth. With less criticism there would have been more truth—and no doubt less regret.

Some "quotes" have fallen out on p. 55, and on p. 76 we have "past" for "part".

The name of Mr. M. Philips Price, author of *Russia through the Centuries* (Allen & Unwin, 5s.), revives memories of his dispatches from Russia to the *Manchester Guardian* during the first world-war. Now he has written a useful summary, in which he does well to stress the idea of continuity: even "soviets" are traditional, and the Russo-Germany treaty of 1939 had the same aim as the Treaty of Tilsit in 1806. With so small a canvas crowded with so many figures perfection is impossible: Mr. Price, *e.g.*, has strange ideas about the battle of Navarino and unduly simplifies the causes of the Crimean War. On p. 85 we have "179" for "79".

Cassius's *The Trial of Mussolini* (Gollancz, 2s. 6d.) is not so effective as Cato's *Guilty Men*, but it is telling enough. Sir Austen Chamberlain, Lord Rothermere, Mr. Ward Price, Mr. Churchill, Mr. Emil Ludwig, are all quoted as praising the prisoner and his achievements, while the Defending Counsel asks if all those who between 1933 and 1939 assisted Mussolini by their policies and speeches are to be charged along with him.

> In 1939, Mr. Chamberlain is still congratulating himself on the possession of "the personal friendship" of the Prisoner. Lord Halifax, Sir Samuel Hoare, Lord Simon, Mr. Amery, Mr. Duff Cooper, have all voted to condone and recognise the conquest of Abyssinia, even though the war is still continuing in Spain . . .

A *jeu d'esprit* with many sharp points.

Mr. Vincent Sheean's *Between the Thunder and the Sun* (Macmillan, 15s.) is a readable account of the story of the last few years by an American press correspondent who married into the Forbes-Robertson family. Although Mr. Sheean "dearly loves a lord", and loves to tell of the distinguished people he knows, he is always likeable—and he has the courage of his opinions, refusing to fall in with the common practice of declaring all is well with China because the Marshal and Madame are such fine people. He is not afraid of criticizing his own folk, not merely on the grounds of policy, but because of their habit of unrestrained attack on things British in the presence of Britishers. Perhaps the individual who comes worst out of the narrative is Ambassador Kennedy, who is said to have remarked to Mr. Jan Masaryk after Munich, "Now I can spend Christmas at Palm Beach after all". Mr. Sheean has interesting pictures of life at Cannes just before the war, notably of a dinner where the guests were Mr. Churchill, Mr. Lloyd George, and the Duke and Duchess of Windsor. Life in Vienna, in Paris and London in 1940, in Chungking and on Wake Island, is vividly described, and lecture tours at home are sandwiched in. Mr. Sheean is now a Major in the American Air Force. He has eyes to see and uses them; of the limits of his vision we speak in the Editorial.

Few people have the leisure or the knowledge necessary to evaluate our foreign broadcasts, and one is therefore in the dark when comparing them with those of the enemy. If *Talking to India* (Allen & Unwin, 7s. 6d.) is typical of general broadcasts there would, we think, be ground for disquiet: the five broadcasts labelled "propaganda" scarcely seem direct enough, and would not, we think, be as effective as Subhas Chandra Bose's on the other side. The political talks are better, but we cannot but wonder what is the purpose of the "General Talks"—on Gibbon, Paul Robeson, Science and Magic, Karl Peters, T. S. Eliot, Prison Literature, *etc.* They are by various speakers, Mr. E. M. Forster's being easily the best: three are by Mr. Cedric Dover, who seems to talk about Mr. Cedric Dover whatever his subject might be!

Poetry and prose, many quotations from the Bible and other sacred books, words of wisdom from Socrates to Swinburne, Smuts, and Shaw—all these are included in *Ruth's Gleanings* (Dakers, 5s.), an anthology compiled by Miss A. Ruth Fry. Miss Fry does not aid the reader by any Index of Names or List of Contents, but the main burden of her selections is passionate hatred of war. She quotes Alexander Mackennal's famous reference to a martyr nation, but drops the last letter of his name, and we wonder if she is aware that he was a Congregational minister.

To a new and revised edition of *The Pilgrim's Regress* (Centenary Press, 8s. 6d.) Mr. C. S. Lewis has written a new introduction, showing how he regards the book, first published ten years ago.

In *The Chinese Children Next Door* (Methuen, 7s. 6d.) Mrs. Pearl Buck again shows that she can write for children as well as for adults. The illustrations by Kathleen Tozer are pleasing and make a very pretty book.

With *Get Thee Behind Me* (Jarrolds, 10s. 6d.) Mr. Hartzell Spence, the author of *One Foot in Heaven*, has "got away with it" once again, and the volume is assured of a wide circulation. The book purports to describe the writer's youth until his graduation from college: we say purports, for we hope no one will be deceived into thinking it autobiography and not fiction. Mr. Spence tells of the life of his sister, brother, and himself, suggesting that just because they lived in a parsonage they could not share in the lives of ordinary children (they seem to do very well, nevertheless), and that the father is so much a preacher that he rarely remembers he is a father. The

story is racily told, with many situations that cause more than a chuckle, and apparently we are led to assume that the children succeeded in the end in making the preacher human. EDITOR.

Prof. A. Rendle Short, the author of *Modern Discovery and the Bible* (Inter-Varsity Fellowship, 5s.), is professor of surgery in the university of Bristol. He has already published *Why Believe?* and *The Bible and Modern Research*, of which latter book the present volume is an expansion. His aim is "to explore whether it is true that the discoveries of recent years do really make orthodox Christian faith intellectually impossible for an honest enquirer". He has produced a careful and very readable survey of the various sciences—ethnology, cosmology, geology, medicine, and archæology, and conveyed much interesting information. But I am not sure that all his positions are sound. Schmidt's theory of an original monotheism has not found general acceptance; in *O.T.* archæology the author is of the Marston school; and his authorities on the literary problem of the Pentateuch are hardly in the front rank.

Son of Light. The Book of Shemesh (Dakers, 9s. 6d.) is intelligibly anonymous. The face on the jacket is enough to repel anyone, and the 200 pages of letterpress, written in affected archaic English, are darkness rather than light. ALEX. J. GRIEVE.

The title which Prof. H. H. Rowley has given to his monograph, *Submission in Suffering: A Comparative Study of Eastern Thought* (University of Wales Press Board, 2s. 6d.), indicates exactly its scope. It is not concerned with the problem of suffering in general, but with innocent suffering and submission thereto; its range is confined to the principal Asiatic religions; and it is clearly brought out that the submission inculcated differs widely in spirit and character not only in the different religions but also by different teachers in the same religion. The notion found, *e.g.*, in the Old Testament and Hinduism, that there is no injustice nor can there be, is also examined. The monograph is a piece of careful research such as we are accustomed to expect from Professor Rowley, who is in the unusual position of being able to read the Judaistic, Islamic, and Chinese texts in the original. It will interest all students of the History of Religions; and all who are thinking of mission service in the East should take a copy with them. There is an excellent bibliography, to which some of the books of Dr. Nicol Macnicol might be added. In Dr. Macnicol's *Indian Theism* there is an excellent treatment of the Hindu doctrine of *karma*, which brings out clearly the point that in Indian theism the gods always have to divide their empire with *karma*. A. C. UNDERWOOD.

In *The Life of Faith* (Centenary Press, 5s.) Miss Rosalind Murray carries on the theme of her earlier books *The Good Pagan's Failure* and *Time and the Timeless*, but relates it more closely to the needs and problems of the individual. The book is one of the "Christian Challenge" series, and is itself a challenge both to the Church and to the world. Miss Murray is deeply impressed and disturbed by the sharp division and contrast between Christians and unbelievers. "Believing Christians today", she says,

> live inevitably in a world apart, bound to each other by a common faith, but separated from the world outside, which barely recognizes their position and wholly fails to understand it.

To remove this misunderstanding is one of her reasons for writing this book. It is not a theological treatise, but an appeal for the Christian faith and

outlook addressed to the average man, and especially to the good pagan, in the language of everyday life. Such a book will naturally have the defects of its qualities. In spite of the author's disclaimer there is plenty of theology in it, and it does not gain much from what can only be called amateurish handling. Miss Murray's definition of faith, for example, "Faith is a supernatural gift through which we are enabled to accept with certainty the truths of revelation", raises more questions than it solves. It over-stresses the purely intellectual aspect of faith and seems to neglect the warm personal trust and obedience that faith in God through Jesus Christ generally connotes. Indeed one curious feature of this book is the very scanty nature of its references to the New Testament. Its appeal is not so much to the Bible as to Church dogma and to the teaching of the Fathers and the Saints. This may be deliberate, but we doubt whether it offers a very attractive line of approach to the outsider. At the same time, if he will read Miss Murray's book he will find in it much to interest him and abundant food for thought.

There is some "fine, confused feeding" in Jacques Maritain's latest book, *Redeeming the Time* (Bles, 12s. 6d.). The title is a mere label. What holds the book together and makes it a unity is the style and genius of its author, whose fine critical sense and urbane spirit are evidenced on every page. He deals with an immense variety of subjects—Human Equality, The Political Ideas of Pascal, The Philosophy of Bergson, The Attitude of Roman Catholics to Members of Other Churches, The Jewish Problem, The Catholic Church and the Social Question, Symbolism and Mysticism. On all these subjects Maritain has something fresh and suggestive to contribute. He can be critical and even controversial, but never loses his sense of proportion and always strives to be fair. This is very evident in his handling of the Semitic problem and in his discussion of the attitude of Catholics to other Christians. Here his abundant charity is obvious, though it is all the time struggling against the limitations imposed upon it by membership in an exclusive and authoritarian Church. But the book as a whole is full of interest and should appeal to a wide circle of readers.

W. B. Selbie.

PERIODICAL PUBLICATIONS

London Quarterly (Oct.). During the Editor's year as President of the Conference Dr. W. F. Howard is writing the Editorial (and very well he does it) and Dr. C. Ryder Smith taking charge of the review section. The outstanding article in this issue is the Rev. Richard Pyke's "The South India Scheme of Union", which asks some very pertinent questions. Mr. F. H. Lowther has a readable study of G. K. Chesterton.

Hibbert Journal (Oct.). Dr. Garvie discusses "Peace Aims in Recent Pronouncements and the Church's Duty Thereto", Principal John Murray "Education before Parliament", and Mr. M. L. Jacks "Total Education". The Rev. G. O. Griffith has another Kierkegaard article, and Dr. S. H. Mellone surveys recent philosophical and theological literature. There are numerous short articles.

Church Quarterly (Oct.). To the Editor's "Towards Union" and to Miss Garrett's "John Ponet and the Confessions of the Banished Ministers" we shall refer when they are concluded. Dr. R. H. Malden's *Potestas Ordinis*, Mr. Norman Bentwich's "Judaism and the Crisis", and Dr. Sparrow Simpson's "The Teaching of N. P. Williams" should be read. The War Diary takes nearly 30 pp.

Expository Times (Oct.-Dec.). Congregational contributors are the Revs. Godfrey E. Phillips ("Pseudo-Oriental Mysticism") and G. V. Jones ("José Ortega y Gasset: An Apologist for Liberalism"). Among other contributions are a practical address to chaplains by the Rev. E. P. Dickie, Dr. Nicol Macnicol's "India in the *N.T.*", and the Rev. W. H. Murray Walton's "The Overruling Purpose of God as shown in Paul's Missionary Travels".

International Review of Missions (Oct.). Congregationalists are prominent in this issue: Prof. Godfrey Phillips writes on "The Missionary Principles of Pierre Charles, S.J.", Dr. Garvie on "Judaism and Christianity", and the Rev. Norman Goodall on "The Church in the South Seas". Dr. C. W. Inglehart describes the plight of Japanese Americans in the United States.

World Dominion (Sept.-Oct., Nov.-Dec.). Two issues packed with information and challenge. Dr. Cochrane shows why Christianity must be missionary, and his son writes about the lepers. The Rev. A. McLeish asks why religious freedom is omitted from the Atlantic Charter, and Mrs. Harrison gives two vivid extracts from a desert diary. The Rev. T. Cullen Young writes on "The Backward Peoples" and Mr. R. C. Das on "The Approach to Hinduism".

Evangelical Quarterly (Oct.). Prof. Hugh Watt has a fascinating article showing how Sir William Hamilton's contention that Calvin and Beza do not support the non-intrusionists cannot be sustained. Dr. A. W. McClymont writes freshly on "The Beautiful in the Divine Order", and Princ. P. W. Evans asks "Can Infant Baptism be justified?"

Friends' Quarterly Examiner (Tenth Month). Philip Radley speaks to Elders on "Our Responsibility in Membership", Dr. Hugh Sutherland is practical on "Modern Youth and the Drink Problem", and Dr. Henry Wilson discusses "Psychological Treatment of Delinquency". There are five items in "By High Road and Country Lane".

Harvard Theological Review (July). Practically the whole of this number is given to a description of the Codex Verona (LX.58) by Mr. W. Telfer.

Anglican Theological (July). Prof. John C. Bennett, recently transferred to Union Seminary, has an interesting study of the Archbishop of Canterbury. Prof. A. N. Wilder writes on "Don Quixote and the American Scene", and Prof. C. C. McCown on "Aramaic and Greek Gospels". (Oct.) The Revs. A. C. Zabriskie and J. S. Marshall on "The Genius of Anglicanism" and Dr. W. W. Pittenger on "The Catholic Notion of Work and Sacraments" go well together. Mr. J. K. Shryock on "The Distinctive Dress of the Clergy" and Mr. P. S. Minear on "The Jerusalem Fund and Pauline Chronology" should interest scholars.

Religion in Life (Autumn). An English contributor is the Rev. Edward Shillito ("The Way Lies in the Deep"). Dr. Shoemaker's "A Way of Renewal", Mr. P. G. Russo's "Religious Liberty—What Is It?", Mr. Lewis Mann's "The Roman Catholic Church in Latin America", and Dr. Edward Lewis's "Salvation An Individual Experience" are all well worth reading. Prof. John C. Bennett's "The Person of Christ" breaks new ground; Mr. Louis Minsky's "The Released-Time Plan in Religious Education" will interest those who read editorial references to the plan; Dr. J. V. Moldenhawer's "Christian Morals in the Detective Story" is interesting.

Yale Review (Autumn). Prof. W. B. Willcox's "Forces of Change in the English-Speaking World" is the sort of American article which makes Englishmen mad, but it will do them good to read it. Mr. John Chamberlain discusses "Readers and Writers in War Time", and Dr. Julian Huxley has a fascinating account of "Animals Courting". The contributions on Swiss Neutrality and Monetary Stabilization are informing.

CORRESPONDENCE

A PROTEST.

Dear Sir,

Though for many years past your reviewer has rarely missed an opportunity for honouring me with his strangely personal attacks, I have never replied in self-defence. But in his latest review of my book *Letter to Andrew* he has chosen a line of attack which cannot remain unanswered, and I feel constrained to plead for the privilege of fair dealing and thus for the hospitality of your columns.

Your reviewer is of course entitled to dismiss me and my philosophy as anything he likes. I seem to remember that in one instance he even felt moved to dismiss me because of the design of the . . . dustcover of one of my books. But when, as in his latest review, he makes the statement that "my excuse to write" *Letter to Andrew*—a memorial to a dear friend and colleague, an airgunner killed on operations in this war, and at the same

time an attempt to find a justification for his death and for that of thousands like him—"is the reverse of pleasing", then both as a Christian and a former member of the R.A.F. I cannot remain silent. I must confess that the tact and good taste of your reviewer, expressed as they were in an avowedly Christian paper, left me and many people who have been good enough to post the review to me, fairly speechless.

Your reviewer also objects to my referring to some of our national characteristics in the first person. Does he expect someone who is a British citizen, who has lived most of his life in England, who writes his books in no other language but English, and who at the outbreak of the present war, when your reviewer was presumably spilling ambitious ink upon paper, instantly volunteered for His Majesty's Forces—does he expect him to write of the British as "foreigners"?

Your omniscient reviewer accuses me of knowing "nothing of the Free Churches". If while reviewing (and presumably reading) my books he had prevented what I only can take as personal spite to cloud his vision, he might have noticed that in one of my earlier works there was a whole section dealing with the Free Churches and with some of their leaders who were good enough to discuss with me the problems of their creed. I am grateful to say that among Free Church reviewers, whose standards of fairness are known to be extraordinarily high—I have never met with an attitude of personal animosity comparable with that of your spokesman. Incidentally, it may interest your reviewer to know that among my earlier public addresses was one given at a Congregational Church in Newcastle and one at the Wesley Church in Portsmouth.

I may not know much about cricket, but I know something about fair play, especially when I find it is absent as it happens to be from your reviewer's statement that I "give myself away" by "thinking we were still playing cricket at the end of September, 1938". What I actually did say was that a fellow traveller in a train was "presumably" referring to cricket. But I suppose such details of accuracy are beyond your reviewer's considerations of what constitutes one of his and my fellow countrymen's finest qualities.

To save your reviewer the evidently distasteful task of having to read my books, I shall in the future arrange for no review copies of my books to be sent to him, and shall thus not trouble any further the peace and purity of his truly "Christian" mind.

I hope, Sir, you will forgive both the length and the key in which this letter is inevitably written. The responsibility is obviously not mine.

I have the honour, Sir, to be

Your obedient servant,

ROM LANDAU.

[We have suggested to Mr. Landau that if he is right he has no need to lose his temper, and if he is wrong he can't afford to lose it. That he has lost it appears not only from the letter itself, but from its typing, in which we have "reviwere" and "reveiwer" as well as the correct spelling. It is perhaps unnecessary to say that nobody connected with our journal has any personal animosity against Mr. Landau, who is known only by his books. Meanwhile we reprint the notice of which complaint is made so that readers may judge how far Mr. Landau's outburst is justified.

> Mr. Rom Landau, we suspect, never needs an excuse to write a book, but that proffered for *Letter to Andrew* (Faber, 8s. 6d.)—to set out the religious way of life to the contemporaries of a young airman who had given his life—is the reverse of pleasing. It is amazing how

far Mr. Landau manages to roam in his chapters—free will and suffering, fear and sin, sex (high coloured), and service. Amid all the luxuriant profusion he has often wise and true things to say; so much so that we are left with the impression that if once he learnt to prune, he could make valuable contributions to our thinking. The description of the bride and groom in the train is an example of his power to write well. He apparently knows nothing of the Free Churches, and has the foreigner's inability to understand Puritanism, though it is delightful to find him writing of "our famous sense of humour" and "our national disease"; he rather gives himself away, however, by thinking we were still playing cricket at the end of September, 1938. Meanwhile it is interesting to note that a 9th impression of Mr. Landau's *God is my Adventure* (Faber, 12s. 6d.) has just appeared.—EDITOR.]

MINISTERIAL SALARIES AND WAR-TIME TAXATION.

Dear Sir,

I have recently been brought into conference with two churches that were considering the appropriate salary for a new minister. The effect of the war has been to disturb conventional rates of remuneration in all directions, and the process is continuing. The two main factors to be considered are the increased cost of living and the increased burden of Income Tax. In the commercial world many wage earners and salary earners have been able, because of the shortage of competent staff and with some sacrifice of normal leisure, to demand such increases in remuneration as will off-set or even more than off-set the two above mentioned factors. I do not think that anyone is entitled to demand that he should remain unaffected by the increase in taxation, but it is generally regarded as reasonable that a person in employment should receive some adjustment to meet the increased cost of living, and among the lower income groups the proportion of workers is very small, I should imagine, who have secured no sort of advance since the war started.

The disadvantage of a minister's vocation is that he is ordinarily asked to accept a lower standard of remuneration than a man of comparable abilities would, if engaged in commerce or industry or in most of the professions, be able to obtain; while, at the same time, he is required to keep up a standard of appearance and mode of living higher than his remuneration warrants, and, if he has children, he is at least as ambitious for their education as other parents. He, therefore, has little margin to meet the increased financial demands of the present time, and he is often diffident about enforcing his claims to consideration in the way that would be accepted as natural in the business world. I have compiled a table, which is set out below, the study of which will enable anyone to gauge the extent of the problem in relation to given levels of pre-war salary and different degrees of family responsibility. I venture to hope that it may be useful to some of our diaconates who may not hitherto have studied the impact of the war on the financial position of their minister, and need some criterion as to the extent to which remedial action is necessary. I do not intend to suggest by this table that the minister should be completely insulated from the effect of the war on the purchasing power of his remuneration. I do, however, suggest that if he is to be left to bear the whole of the effect without any relief, those who come to this decision should, at least, have some appreciation of the size of the financial problems they are leaving him to face.

Yours faithfully,

C. LUPTON FIELDEN.

Column 1 in each Section assumes a certain Salary in 1937/38 (gross) and shows what was left after Income Tax was paid (net).
Column 2 shows what is now left out of the *same* Salary, when Income Tax has been paid, in 1942/43.
Column 3 assumes that the Minister's Gross Salary has been increased since the outbreak of war by 20%, to meet the increased cost of living and shows what will be left after Income Tax has been paid on the larger Salary.
Column 4 shows what Gross Salary is needed so that, after Income Tax has been paid, a net income will be left which is 20% higher than the pre-war income, thus allowing in purchasing power the same figure as before the war (as shown in Column 1).
Notes: (*a*) Income Tax Post War Credit has been ignored; (*b*) All figures to nearest £; (*c*) Possible claim for Income Tax purposes in respect of Minister's Expenses has been ignored.

Pre-War Gross Salary:		£200				£250				£300				£350			
		1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
		£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
Single Man ..	Gross	200	200	240	300	250	250	300	402	300	300	360	502	350	350	420	589
	Net	195	168	196	234	242	203	234	290	288	234	267	345	328	261	300	393
Married Man	Gross	200	200	240	275	250	250	300	362	300	300	360	464	350	350	420	566
(childless)	Net	200	187	215	240	248	222	258	298	295	258	297	354	342	291	330	410
Married Man	Gross	200	200	240	252	250	250	300	337	300	300	360	429	350	350	420	531
(1 child)	Net	200	200	232	240	250	239	274	300	300	274	316	360	347	309	355	416
Married Man	Gross	200	200	240	240	250	250	300	314	300	300	360	399	350	350	420	493
(2 children)	Net	200	200	240	240	250	250	290	300	300	290	333	360	350	326	375	420

Pre-War Gross Salary:		£400				£450				£500				£550			
		1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
		£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
Single Man ..	Gross	400	400	480	677	450	450	540	764	500	500	600	851	550	550	660	938
	Net	368	289	333	441	408	316	366	489	448	344	399	537	488	371	432	585
Married Man	Gross	400	400	480	666	450	450	540	753	500	500	600	840	550	550	660	928
(childless)	Net	388	319	363	465	428	346	396	513	468	374	429	561	508	401	462	609
Married Man	Gross	400	400	480	633	450	450	540	735	500	500	600	828	550	550	660	915
(1 child)	Net	393	344	388	472	440	371	421	528	483	399	454	579	523	426	487	627
Married Man	Gross	400	400	480	598	450	450	540	700	500	500	600	802	550	550	660	902
(2 children)	Net	398	361	413	478	445	396	446	534	492	424	479	590	538	451	512	645

THE SOUTH INDIA UNITED CHURCH AND THE INDIAN CHRISTIAN HERITAGE.

Dear Mr. Editor,

The April number of your ever welcome *Quarterly* brings to my notice the letter from my friend, the Rev. G. E. Phillips, concerning indigenous Christianity in India. But on re-reading my article in the light of his remarks, it seems to me that he is fighting a ghost of his own imagining, being aroused thereto by implied criticism of his beloved Church Union Scheme. He should have known me well enough to avoid any suggestion that I am in favour of adapting Christian truth to the Indian religious heritage. Perhaps even more than he I have been influenced by Barth on the question of the relationship of Christian revelation to pagan religions. "There is no contact". But in the practice of Christianity in India, in the human forms in which the Christian life has to be expressed, in ecclesiastical order as distinct from faith, I am all for Indianization. In such questions as forms of worship, prayer, religious services, modes of life, and especially in forms of Church organization and administration, I am convinced that the hand of the Western Church still lies far too heavily on the Indian Christian Church. My point was that the present Scheme for Church Union in South India seems to me to be a move, which, whatever its other benefits, would rivet those fetters even more heavily upon our Indian Christian brethren, being concerned as it is, not with matters of faith, but of Church Order and practice. Mr. Phillips jumps to the utterly unjustified conclusion that the only alternative to the present Church Union Scheme is a "church-less, unorganized Christianity, minimising creed, sacraments, and ministry and suiting itself to Hindu ways". It is true that our present church organization in the churches connected with the L.M.S. is also not truly indigenous, but at least we have the freedom to work towards that goal, unhindered by a Constitution that it would be almost impossible in practice

to alter for many years. Let me assure Mr. Phillips in conclusion that I am not quite so confused about the real meaning of indigenous Christianity as he supposes, and that the indigenous expression of Christianity in life has developed in India since he was last here.

Sincerely yours,

H. V. MARTIN.

NEW EDITIONS.

THAT an edition of Prof. R. J. S. McDowall's *A Biological Introduction to Psychology* has been exhausted in two years shows that it has met a need. The title of the enlarged edition, *Sane Psychology* (Murray, 9s.), exactly describes it, and students in other fields than medicine will benefit from its study. Thucydides always repays another reading, and the "World's Classics" edition in English (Oxford Press, 3s.) is enriched by a scholarly and readable Introduction by Sir Richard Livingstone, who tells us that

> Our recent history, from "homes for heroes" to "appeasement"—and beyond—witnesses to a genius for self-deception which this calm, clear survey of realities might do something to counteract.

LECTURES, *ETC.*

THE Archbishop of Canterbury's *The Resources and Influence of English Literature* is the first Annual Lecture of the National Book Council (2s. & 6d.). The Rev. A. Clifford Hall's **Modernism and Youth* (Union of Modern Free Churchmen, 6d.) is "an attempt at interpretation" which deserves the attention of all ministers and youth workers. Dr. A. D. Lindsay's Lectures at Yale, *Religion, Science and Society in the Modern World* (Oxford Press, 3s. 6d.) discuss the ideals of a free Church and a free University and the place of those ideals in the world of today, when there is need to revert

> to the great Puritan conception of democratic equality for which there were diversities of gifts and the same spirit.

Sir John Clapham's *Presidential Address* to the British Academy (Oxford Press, 1s.) deals with learning's losses—in personnel and buildings. We hope that no one will be deceived by the title of Mr. George Sampson's readable Warton Lecture, *The Century of Divine Songs* (Oxford Press, 2s.), and disappointed when they find it deals with Watts and the Wesleys and their inferiors. We shall not easily forget Mr. Sampson's description of the 18th century,

> that celebrated period which was so pleased with itself and which now causes those who are so pleased by it to be extraordinarily pleased with themselves.

There is some sound advice in Mr. P. E. Brand's *An Old Builder's Letter to His Grandson* (Independent Press, 6d.), which has young people between 15 and 20 in mind. Dr. Howard E. Collier's *The Quaker Meeting* (Friends' Home Service Committee, 9d.) describes "a personal experience and a method".

ALSO RECEIVED.

Graded Teacher Handbooks (ed. by S. C. Lucker. N.S.S.U. 4s. 6d. each: *The Christian Faces Life* (Young Peoples' Depts. and Bible Classes); *Great Sayings and Good Rules* (Morning Sunday Schools).

E. R. RICHARDSON. *Treasure in India.* Livingstone Press. 1s. 6d. "Stories, Lessons and Projects for Leaders of Boys and Girls".

Studies in Christian Fundamentals. Friends' Home Service Committee. 1s. 6d. Written specially for and by Friends, this "Handbook for Discussion Groups and Study Circles" could with advantage be more widely used.

ELEANOR MCDOUGALL. *Faith and Fortitude.* Lutterworth Press. 2s. Twelve sane and helpful talks which have appeared in the *Woman's Magazine.*

JOHN and SARAH F. M. STEVENS. *Awakening Words.* Independent Press. 2s. A Christian Pilgrim's Day by Day Book of Guidance and Cheer.

W. G. BRANCH. *Follow the Gleam!* Carey Press. 3s. 6d. "Stories for Young Adventurers".